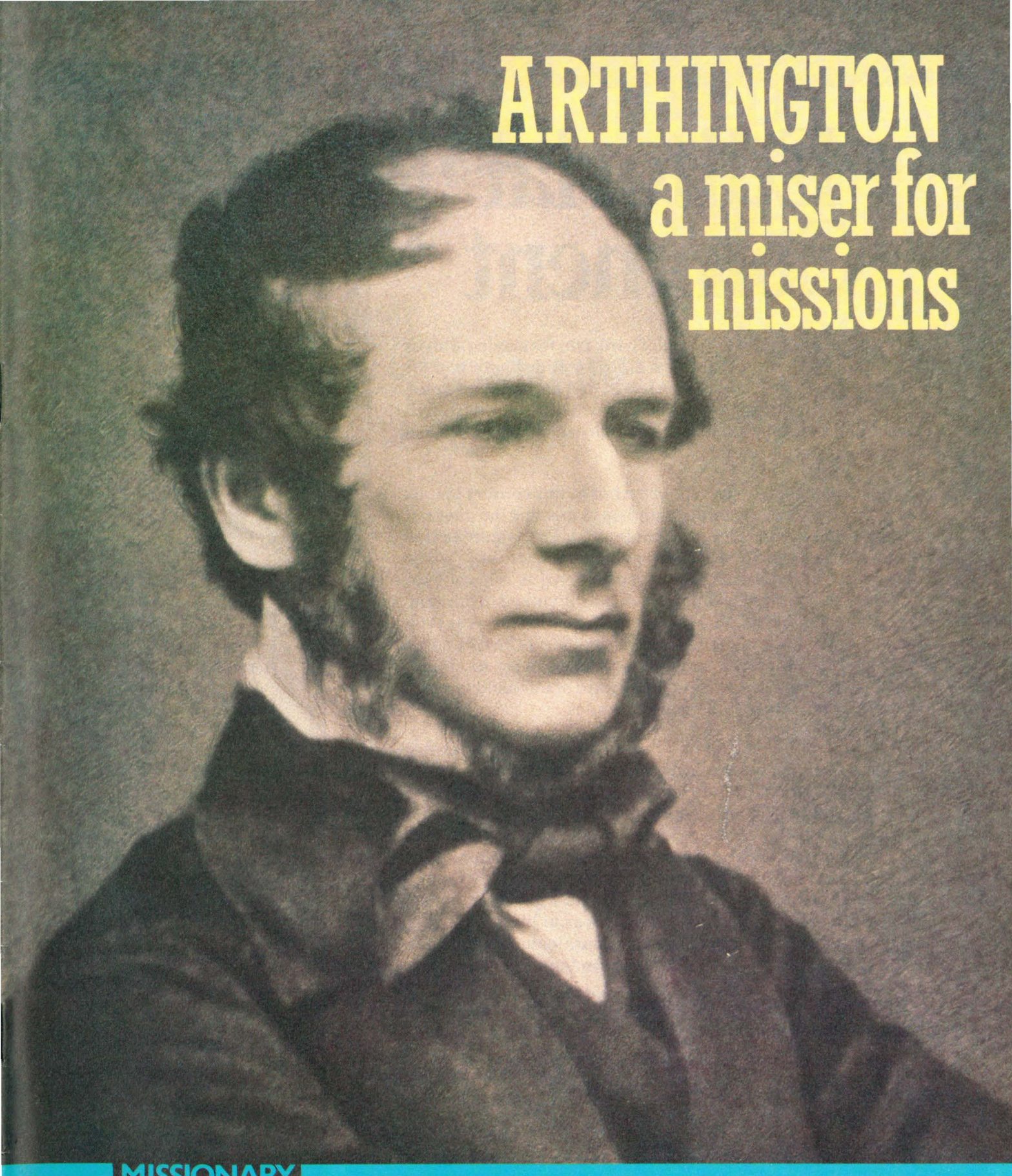

ARTHINGTON
a miser for missions

MISSIONARY
HERALD
January 1988

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Editorial Comment

A HAPPY NEW YEAR to you all. Thank you for staying with us for another year and if you are a new reader thank you for joining us. We are not, as you know, just another magazine. Our intention is to keep you in touch with the World Church scene and especially those areas with which we, as British Baptists, are in partnership.

There is a constant danger for churches in this country to look in upon themselves, to be so bound up in meeting the needs of the local fellowship and maintaining church properties that there seems little time or energy left to have any wider concerns. Yet the lesson that churches have to relearn over and over again is that when they become involved in mission, when they forget their own preoccupations with survival, they become alive. Serving the needs of people in Christ's name makes worship more meaningful, gives purpose to church meeting agendas, and makes us all aware of our need to study and equip ourselves to be good disciples.

We want to help, through the pages of this magazine, in this business of education in mission. We also want to improve the content and format of the *Herald* and for this we would beg your assistance. With this edition you will have received a questionnaire which we would like you to fill in and return to us at Mission House. The information from the questionnaires will help us and the committees of the Society when we come to make decisions about next year. The main questions before us at the moment are: should we go over to bi-monthly, but larger editions and should we use more colour within the pages? What do you think ? Now is the time to tell us.

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MISSIONARY
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Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

The Man who lived for Mission!

Fred Stainthorpe writes about Robert Arthington.

THIS YEAR Christians at Bolobo in Zaire will be celebrating one hundred years of Christian work there. The vision of pioneer missionaries, the prayers of Christians in this country, and their regular giving made much of this possible. The generosity of one man Robert Arthington, the millionaire who lived for missions did the rest. The pioneers and others will rightly be remembered and praised. We ought not to forget the man whose money got them to Africa.

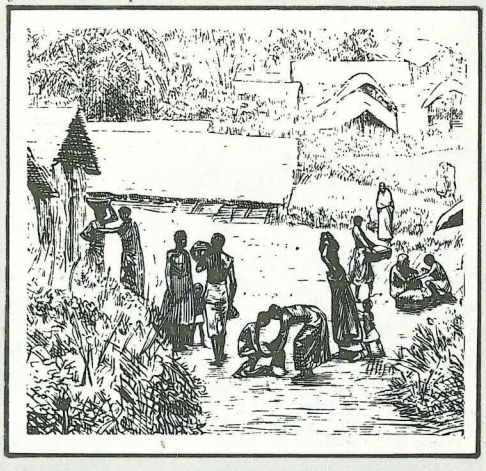
He was born in Leeds in 1823 to a Quaker family which was much concerned with issues of the day. This extended to support for the burgeoning missionary and Bible societies of the day and, about 1850, Robert Arthington became 'mad on missions'. He began to live the life of a recluse allowing himself only the minimum of food, not to amass wealth for himself, but to obey the constraints of his conscience. He wanted the Gospel to be offered to all men everywhere, without delay. If this meant living in penury, so be it.

David Livingstone enabled some of his plans to be put into effect. For years Arthington had dreamed of planting a chain of mission stations across Africa. When he heard of Livingstone's death in 1873 he assumed the mantle of his successor. Less well-known men were waiting to occupy the lands Livingstone had opened up. Arthington gave them the means to do so.

In 1877 he wrote to the BMS urging them to begin work in Central Africa by planting stations at hundred-mile intervals along the Congo. He not only suggested the plan but offered them money to initiate it. He proposed building a steamer which would carry missionaries up to Nyangwe, the village on the Lualabe river where Livingstone witnessed the atrocities of the slave trade, and pledged £1,000 to do this.

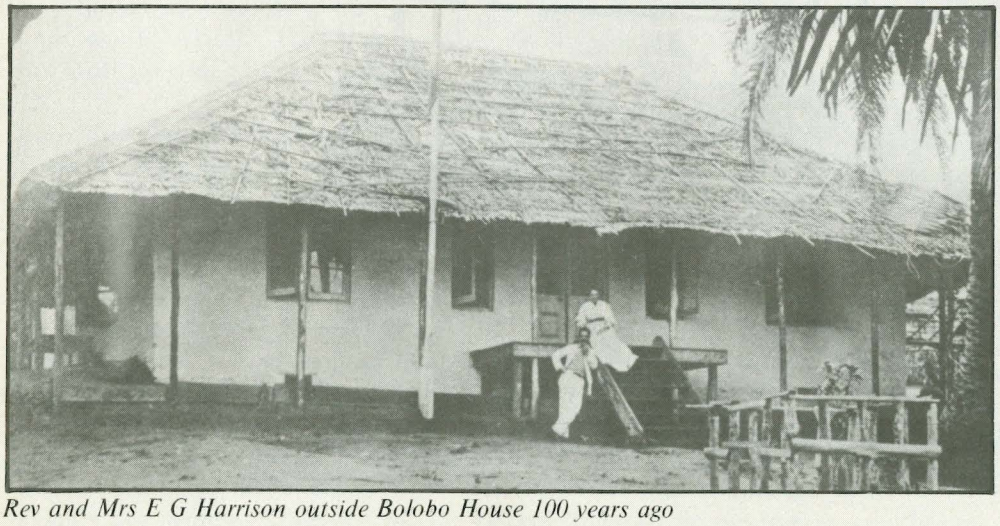
Thousands of miles away, two young men in the Cameroons were waiting to implement his plan. George Grenfell and Thomas Comber had long wished to penetrate into

Etching of Congo (taken from photograph) from same period



Central Africa. How must they have felt when the Society instructed them to reconnoitre the lower Congo area with the intention of establishing a mission there, if at all possible? Small wonder that Comber threw his hat into the air on hearing the news! Three weeks later they were sailing up the mouth of the Congo.

In 1880 Arthington offered to buy a steam-launch for the Congo river so as to help establish Christian work in many places inland. With a pioneer's instinct he saw the possibilities which rivers offered for mis-



Rev and Mrs E G Harrison outside Bolobo House 100 years ago

Continued from previous page

sionary expansion in the same way Paul had viewed the Roman roads of his time. Grenfell came back to England to superintend the vessel's construction and shipment to Africa. One of the epic sagas of missionary history was to follow. Doke, the engineer who was to have built the boat, died and Grenfell was forced to supplement his theological training with a large dose of practical skill to put it together. In 1884 it was launched. God's plan, and Arthington's was under way.

The boat was expensive to run. In its first seven years it saw 27 Congo missionaries die, mainly from fever. Yet others came in their place, eager to be baptized for the dead and the vessel wound its way up and down the river carrying the pioneers of the Cross and servicing the stations in which their work was centred. The 1880's was a decade of beginnings. Arthington, later to become Kinshasa, was founded in 1882. By 1895 missionaries had reached Stanleyville and established a station at Yakusu. Later a head station at Wayika was begun, within reach of Nyangwe. Missionaries had almost accomplished Arthington's plan. Half of Central Africa had been reached.

Other people, of course, gave generously to the planting of stations along the river. Many hands maintained the boat and many missionaries served on land. Yet Arthington deserves a special mention for the vision, initiative and generosity he showed. Would the Mission have flourished without his participation? It seems as though he was brought to the Kingdom for such a time.

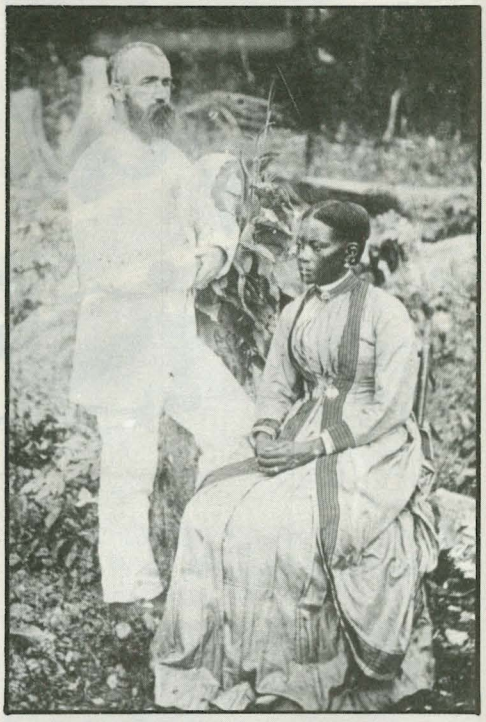
His open-handedness continued after his death. Life-time giving barely ate into his capital so that, at his death, he left a fortune of almost a £1 million. The vast majority of this was given to missions. Probably no larger single gift has ever been given to God's work overseas by an Englishman. Of this sum the BMS received nearly £½ million.

This enabled it to begin, maintain and expand work in Africa, China and India. Other missions, particularly the LMS profited from his generosity, but we have special cause to thank God for the miser of Headingley.

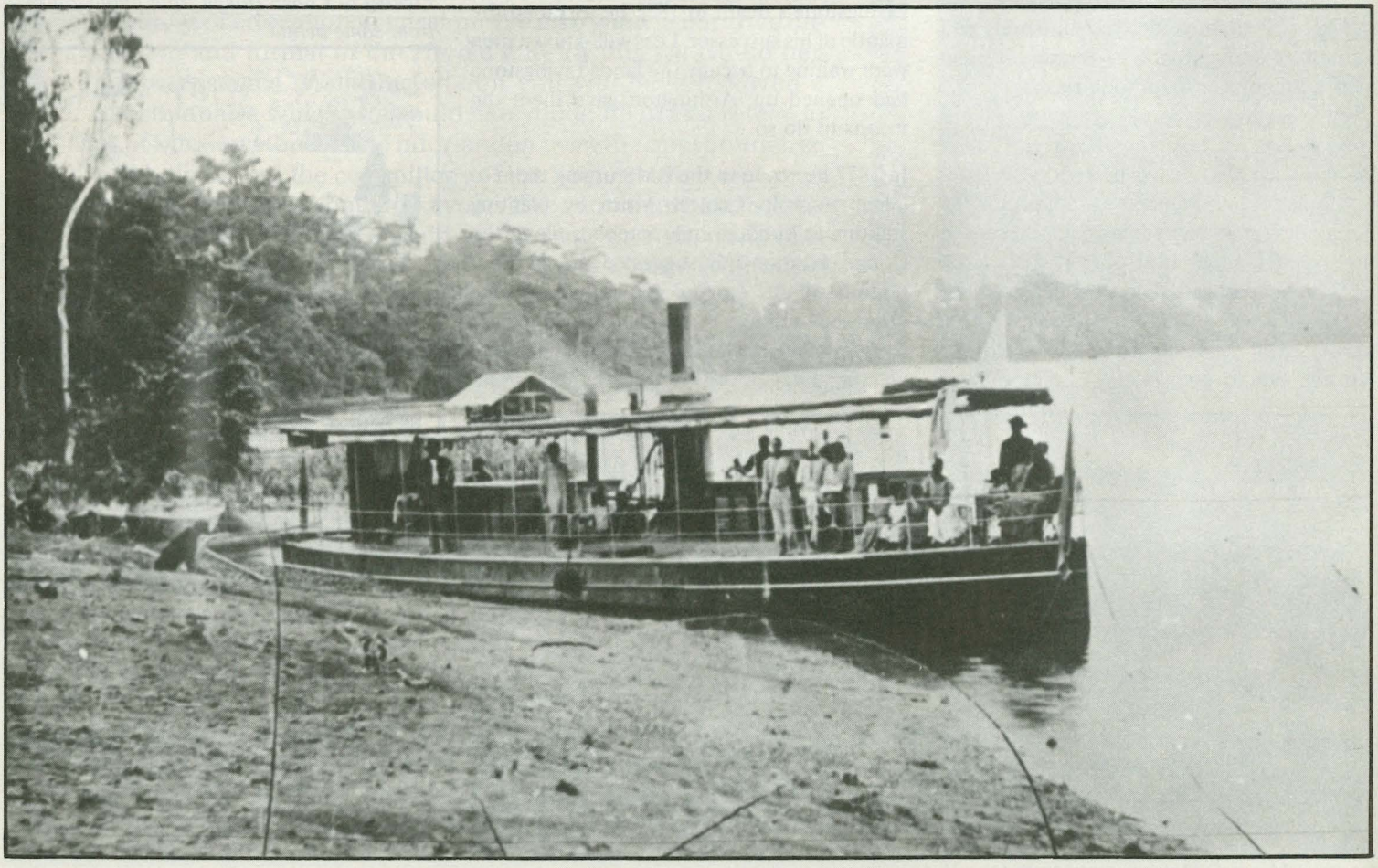
A big wooden house still stands at Bolobo as a silent testimony to him. His money enabled it to be built and it has housed many generations of missionaries. There are also living memorials to his work in the people who came to know Jesus as a result of their work. Some of their descendants are now church leaders ready to lead God's people into the second century of their history. Perhaps black Grenfells will emerge from them to pioneer regions as yet unevangelized.

Not many people in our churches know much about Arthington. No doubt, like Carey, he would have preferred them to remember and speak rather of his Saviour, but it is right for us to honour him. His self-sacrifice brought about a great harvest. Who follows in his train?

Congo Pioneer George Grenfell



'The Peace' built in 1882



WHAT EXACTLY DO YOU MEAN BY THAT?

'It will never be easy for a foreign missionary to be a good communicator' believes Chris Spencer.

SERVING in Zaire, it took me several years to get a good working knowledge of a local language. I then felt that I was able to communicate my understanding of the Christian faith to the local people.

It needed several more years for me to become aware that knowledge of the language was not enough to ensure good communications. I have come to recognize that an understanding of both the culture and the psychology of the local people is often more important than a grasp of their language. Although I may be using the same words as the Africans around me, it is difficult to be certain that my understanding of those words is exactly the same as theirs.

Language, culture and psychology form three barriers to communication: barriers which need to be overcome by missionaries who seek to proclaim, and explain, the Christian faith. For a new missionary, language is the most obvious of these, but it is also the easiest to overcome. While some may find learning a foreign language more difficult than do others, a certain amount of patient study will produce a reasonable grasp of the language: most Africans are very gracious towards those who try and learn their languages, and also very tolerant of the mistakes that will be made.

Culture, however, cannot be learnt in the same way as a language can. As a missionary I do not live in exactly the same way as do the local people. I do not live in a village, I am not dependent on growing my own food, I am not under the authority of a chief – I can study their culture, but I cannot share it.

For effective communication, some understanding of that culture is important, as the meaning of words can often depend on the context in which they are used. Some things may become meaningless outside of their cultural context. What does the 'good shepherd' mean to people who have no sheep, and whose domestic animals – pigs and goats – are simply left to run loose?

More problematically, some things may take on a very different meaning in another culture. One missionary had problems when he talked of Jesus who 'stands at the door and knocks', because, in a culture where it was normal to call your name when approaching a house, the only people known to knock on a door were burglars seeking to find out if anyone in the house was awake before breaking in.

Psychology presents the most difficult barrier to overcome. The language and culture of a people can, at least, be observed and understood, but the way people think, the way they reason and react, is not easily studied. Even if I spoke an African language fluently, and lived exactly as Africans do, I would not be African. The way I think is determined by 25 centuries of European history and philosophy, which an African does not share. From occasional incidents I have realized that what an African understands by my words is not always exactly what I understand by them. There are slight, but significant, differences in what is understood by such words as forgiveness, or wisdom.

It will never be easy for a foreign missionary to be a good communicator of the Christian faith. Those who remain in Africa for longer periods will be more effective in that work, but never as effective as an African Christian, proclaiming his faith in his own language, to his own people. For him there are no barriers: for me there are some very large ones.

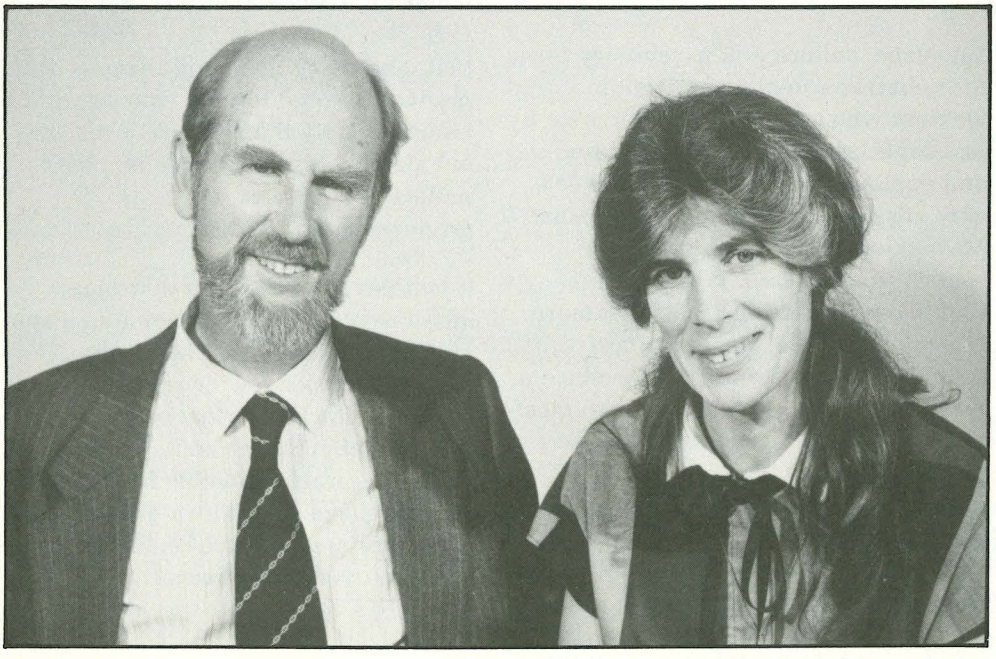
NEW MISSIONARY CANDIDATES

PEOPLE of all ages are hearing God's call and are offering to serve overseas with the Baptist Missionary Society. At the November General Committee ten new missionaries were accepted for overseas service and two former missionaries were re-accepted for service in Zaire.

Personnel Secretary, Joan Maple, is continuing to receive many enquiries about missionary work, and the Candidate Board has a full programme ahead of it in the interviewing of candidates.

However, there is still a great need for more ministerial couples. This concerns **Michael Hambleton,** minister of Kings Langley Baptist Church, one of those accepted by the BMS General Committee.

'We're going to be on our own when we go to Sri Lanka next year,' he said. 'More ministers are needed for Sir Lanka, but for the moment it looks as though we are going to be the only BMS folk on the island.'



The two ministerial couples working in Sri Lanka at the moment will have returned to Britain by the time Michael and his wife Stella go there.

Twelve months ago Michael spent a period of sabbatical study in Sri Lanka and India.

'I'd been trying to persuade him to take a sabbatical for some time,' said Peter Clark, church secretary at Kings Langley. 'But when he returned home he felt convinced he should work in Asia for a longer period of time.'

Michael, aged 52, confesses that he had begun to explore the possibility of work overseas before his sabbatical.

'That's why I chose Sri Lanka as one of the places to visit,' he said. 'Stella and I actually made the decision to offer ourselves to the BMS at Easter.

'In Sri Lanka we shall obviously have a concern for peace and justice but we are initially hoping to get involved in the work of the Leadership Training Institute in Colombo. Stella and I see it very much as a joint job, her educational skills combining with my theological training.'

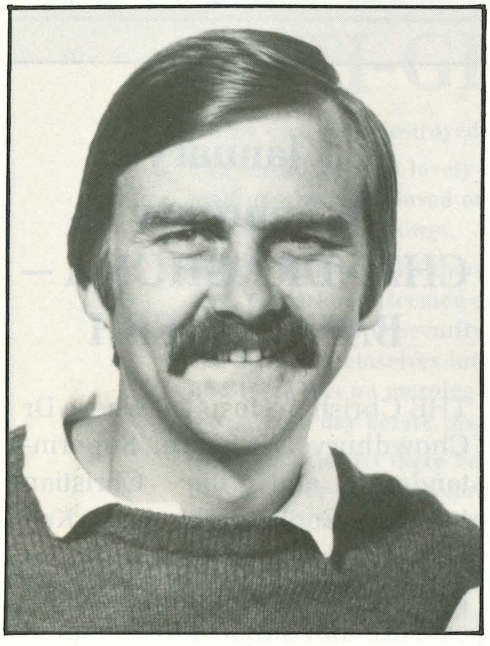
Michael Hambleton has been at Kings Langley since 1972.

MARGARET DICK, 36, is a Scot who lives and works in Newbury. Before training as a nurse, she has worked as a

shop assistant, office worker and shoe bench worker. Since 1981 she has been Senior Matron of the Mary Hoare Grammar School for the Deaf.

It was whilst attending the baptismal service of one of the pupils from the school that she felt Christ's claims upon

John Passmore



'So you're a BAM now!'

'No, BMS,' John Passmore replied.

'Yes you are, you're a BAM – it means: Been a Missionary.'

John had been explaining that after ten years working in Bangladesh he was now home in Britain and had been appointed by the General Committee as BMS Promotion Secretary with responsibility for youth work.

'I shan't stop being a missionary just because I'm no longer working overseas,' he said. 'Every Christian, wherever based, is meant to be a missionary.'

John was born in Okehampton, Devon and after becoming a Christian in 1967 he was baptized and joined the Okehampton Baptist Church. It was while he was training for the ministry at Spurgeon's College that John felt called to serve overseas. He and his wife Nan were appointed as BMS missionaries in 1976.

They served in Dinajpur in the north of Bangladesh, where John worked amongst the village churches and was also involved in an agricultural project to provide seeds for village farmers. They also lived for one year in Ruhea. For three years John was pastoral superintendent of the Khulna district in the south of the country, then in 1884 they moved to Dhaka, where John helped with the administration of the Social, Education, and Development work of the Bangladesh Baptist Sangha. He was also Pastoral Superintendent of the Dhaka Union and has served as assistant to the Rev Poritosh Biswas, General Secretary of the BBS.

Nan Passmore is a trained teacher and she helped at the Christian Primary Education Centre in Dhaka where their two children went to school.

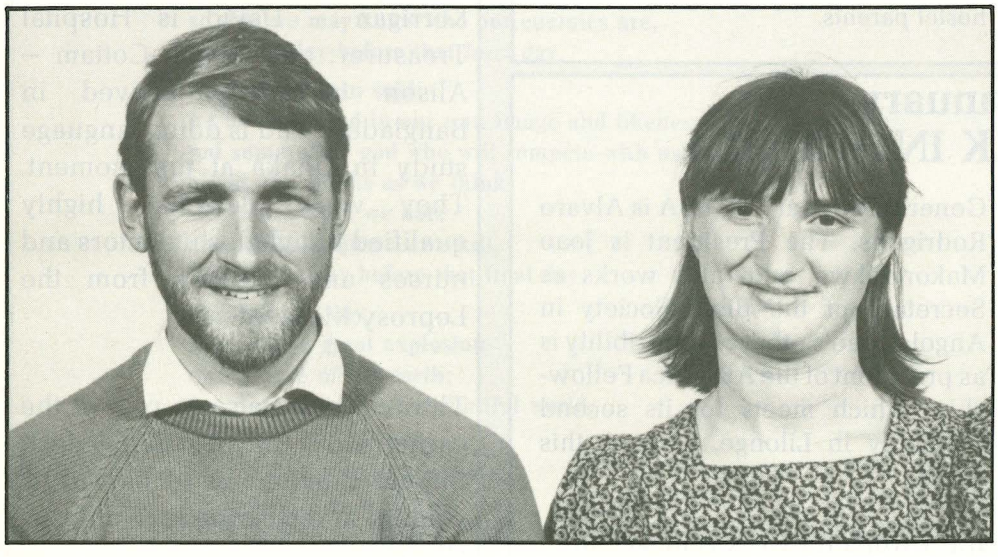
John will begin his work at Mission House in February.

her life. She was baptized at Newbury Baptist Church in 1985.

She has been accepted for service in Nepal as a houseparent.

TIM READ is a self-employed builder. He has already done a short term of service with the BMS in Zaire and he will be returning to Zaire, this time with his wife Mary and their family.

His work will be as a builder-mechanic. They are members of the Brighton Road Baptist Church, Horsham.



The remaining missionary candidates will be featured in next month's 'Herald'

ARE YOU MAKING THE FRENCH CONNEXION?

Many Junior Churches and Sunday Schools are joining in with the 1987 BMS Young People's Project the **French Connexion.** Is your church involved? The main aim is to help young Baptists in Britain learn more about French life, and the contribution of French Baptists in France. The Target of £18,000 will help equip and settle two pastoral couples who, together with French Baptists, will be involved in evangelism and outreach.

With most French people not knowing Jesus Christ as Lord, France is seen both by Catholics and Protestants as a 'mission field'. Will your church help make the **French Connexion?** A pack of activities, discussion starters, games, recipes, songs and much more is available for your use – and is free! A slide set, complete with taped commentary, is also ready for you. Book the slide set from Mission House, and write in for your *free* pack today!

·PRAYER CALL·

10-16 January
PRAYER FOR ASIA

CHRISTIANS in Asia are a small minority within communities dominated by Buddhism, Hinduism and Islam, although in many areas the Church is growing rapidly and in north-east India especially it is very strong numerically. However there are very strong pressures working on the church, but generally Christians are accepting the challenge to share their faith in Christ.

In Sri Lanka the church sees its ministry as that of working for reconciliation between the Sinhalese and Tamil communities.

In Nepal evangelism is forbidden, but the church still grows. In India the church is achieving a unity from which we can learn. In Bangladesh the church feels small amongst the Muslim majority. In China there are more Christians than ever before.

Our BMS Overseas Representative in Asia is Neil McVicar. He and his wife Marjorie travel frequently throughout India, Bangladesh, Nepal, Sri Lanka, Thailand and elsewhere. Neil retires later this year and will be succeeded by Joy Knapman.

17-23 January
BRAZIL

140 MILLION people live in Brazil. It is the fifth largest country in the world, full of life and urgency. It has a great deal of potential, but at the present time is facing considerable problems not the least being its large debt to international bankers and high inflation. The people are open to the Gospel and the churches are grasping many of the opportunities in radio, television and by personal witness, to share the Gospel.

The Baptist churches in Brazil see mission as essential. There is a strong Home Mission Board, led by Oliveira de Araujo, with 300 'home' missionaries working throughout the country.

Brazilian Baptists have invited British Baptists, through the BMS, to share in this work. At the moment new missionaries, Christopher and Marion Collicts, Michael and Jean Gardiner and Iain and Anne Walker are engaged in language study and orientation. To care for BMS missionary children going to school in Sao Paulo, there is a hostel where John and Valerie Furmage are hostel parents.

24-30 January
CHURCH WORK IN ANGOLA

IN SPITE of, or even because of, the many problems affecting Angola, the Evangelical Baptist Church in Angola continues to grow. New congregations are being formed in the north and in Luanda. Church buildings are often overflowing even before they have been completed.

There is a real hunger for the Gospel in the country and IEBA is concerned to take every opportunity of reaching out with the good news both in word and in deed. General Secretary of IEBA is Alvaro Rodrigues. The President is Joao Makondekwa, who also works as Secretary of the Bible Society in Angola. Joao's other responsibility is as president of the All Africa Fellowship, which meets for its second assembly in Lilonge, Malawi, this week.

IEBA women's work is looked after by Ida Sal Francisco. She is encouraging social work, literacy work and organising many seminars.

31 January-
6 February
CHANDRAGHONA – BANGLADESH

THE Christian Hospital, where Dr Chowdhury is Medical Superintendent, and the Christian Leprosy Centre, where Dr Ken Hatano is Doctor in Charge, at Chandraghona are bringing medical care and surgical treatment to both the people of the plains and the trival people from Chittagong Hill Tracts. Outreach is made through the Community Health Project and the Leprosy Clinics.

The BMS personnel at Chandraghona, whom we are remembering this week, are Dr Bob and Mary Hart – Bob is Deputy Medical Superintendent; David and Janet Kerrigan – David is Hospital Treasurer; and Alison Cottam – Alison is newly arrived in Bangladesh and is doing language study in Dhaka at the moment. They work alongside highly qualified Bangladeshi doctors and nurses and workers from the Leprosy Mission.

The two hospitals are part of the caring work of the Bangladesh Baptist Sangha and so part of its witness to the caring love of Jesus Christ.

·PRAYER CALL·

ANTI-GENESIS

IN the end, man destroyed the place called earth.

The earth had been lovely
until man's spirit moved over the face of the earth
and destroyed all things.

And the man said: let there be darkness.
And the darkness seemed good to them,
and they named it Security;
and divided themselves into races and religions and classes.
And there was no morning or evening
the seventh day before that final day.

And man said: let there be a strong government
to reign over us in our darkness;
let there be armies that kill one another,
let there be order and efficiency in our darkness,
let us hunt down and destroy all those who tell us the truth,
here and unto the ends of the earth,
because we prefer our darkness.
And there was no evening or morning
the sixth day before that final day.

And man said: let there be missiles and bombs to
kill quickly and easily.
And there were gas chambers and ovens
to finish the task more efficiently
the fifth day before that final day.

And man said: let there be drugs
and every kind of escape
because we must avoid the consistent nagging of REALITY
which gets in the way of our comfort,
the fourth day before that final day.

And man said: let there be divisions among nations
so that we may know who our enemies are,
the third day before that final day.

And finally man said:
let us make god in our own image and likeness,
not some other god who will compete with us,
a god who thinks as we think
who hates what we hate
and who kills just as we kill,
the second day before that final day.

On that last day
there was a great explosion
on the face of the earth;
fire purged that once beautiful world,
and there was silence.

And the Lord God saw
what man had done
and in the silence
that enveloped earth's smoking ruins
God wept.

(Iglesias, Mexico City)
reprinted from Latinamerica Press.

FOR ASIA

Lord,
It's hard
to pray for those we do not know,
to feel for those we've never seen,
to care for those whose voice we've never heard.

Lord
Half the world's people lives in Asia
and we are neighbours to them
these statistical people,
these anonymous people,
these curves on the graph of the world's this and that
and you tell us we must not pass by on the other side.

Lord
to you no one is lost in the crowd,
you recognize the features of each face
you respond to the sound of each one's voice.

Lord,
bring alive for us the newsprint photo of the victim of a flood,
help us to hear the person in the anguished sound-track cry of television news,
give meaning to the figures of the annual aid report,
bring Asia close,
. . . so close
that we may never even think of passing
on the other side.

'Thank you for being with us in our distress.'

by Frank Mardell

'The flood relief plan was drawn up and executed completely by the church,' says Frank Mardell writing from Bangladesh.

'The floods yesterday around Thakurgaon were terrible; houses, roads, crops; everything gone. PS There's a bridge down, north of Kobirajhat and no trains at present, so please don't send Jean Pullin in a hurry: I'll be in touch. Regards, Suzanne Roberts.'

These were the first words we received, indicating the power of the flood water sweeping over the border from India into northern Bangladesh. Eventually it was the south of the country that suffered most and the water, in October, was still well above normal: three months of devastation.

In the Bangladesh Baptist Sangha headquarters in Dhaka, the word came through to Manindra Baroi, Director of Social, Health and Economic Development (SHED) Board. In a few days he formulated a plan of relief assistance in phases and sent telexes off to donor bodies, which included BMS, in the Western countries.

DEVASTATION

The response of some was swift and so he turned his attention to detailed survey and planning work to enable the work to be done as quickly and as fairly as possible. His own staff began to come back with stories of the misery and devastation and bringing requests for assistance with food, accommodation, medicine and new seedlings for replanting crops destroyed by the flood water.

The BBS Working Committee met and set up district teams to supervise and carry out the first phase of the plan, which concerned food, health and minimum shelter provision. Then the BBS President, Mr Sushil Adhikari and Manindra Baroi set off themselves to tour the worst affected areas in the south. (By that time Dinajpur had had quite a lot of help and the situation had stabilized.)

SWIFT PLANS

They originally decided to go for two days but what they saw led them to tour round in their kerosene engined boat for four days. They found many, many groups huddled together in churches, schools and mosques; on the roofs of buildings, with their children and animals; on the higher parts of the mud roads and in our clinics. In some places, Moslems, Hindus and Christians were sheltering together, sharing what they had. The reaction of the people almost everywhere was the same: 'Yes, we need help but thank you for coming to be with us in our distress.'

Perhaps the worst affected area was Gopalganj Madaripur district where Martin Adhikary is Pastoral Superintendent. He and his wife Shusree share a large building with Michael and Regine Kestner of the Liebenzeller Mission. Michael had been running a children's meeting and had constructed a tarpaulin tabernacle on the roof for it. Suddenly it became the home for many Hindu families whose homes had gone under water. Then the church went under water and so the church services were able to be held up there. There were more people living in a downstairs area of the house.

At Chowkshing there is a large church of 250 members.

When we arrived we saw their houses like tiny islands in an ocean. We went to the church and found 400 people sheltering there. They asked for fishing nets and boats so that they could earn some money from fish while there is no rice. We were able to allocate 2,200 Taka (about £45) to them, mainly for goods.

CHURCH UNDER WATER

Overall, in the district Martin was able to give the equivalent of £1 per family member for which they were very grateful. He laughed when he told of one family who had nine girls and two boys.

'We want to encourage family planning but in those circumstances I could not take a tough line.'

In Barisal District, Paul Solil Bis is the Superintendent. He told me of Rahuthpara where a government dike had broken along a 300 yard front. The water is still pouring through it and water is standing 10" deep in the houses. Actually the worst affected are Anglican and Hindu families. Everywhere the attitude to the help given was humble gratitude.

They too want to earn money by fishing and they have been asking, 'Why has this been happening to us?' Paul hopes that good may yet come out of this evil for the churches.

He went to Bissakandi in the far south by punt boat and found a miserable situation. The church building was very small and could offer them no better conditions. The land was covered over with water hyacinth, which will have to be cleared before any crop can be sown. Here they will get a 'food for work' scheme to clear up the mess. He is very grateful that in all the distribution there has been no trouble and no outbreaks of jealousy or protests, as can so easily happen.

NO OUTBREAKS

I asked Hirolal Baroi, Manindra's assistant in SHED Board about the work in Dinajpur. Here the flood water has gone down and rehabilitation work is now possible. He, Sorbananda Roy the Superintendent, Toroni Das the District Vice-President and Asru Singh a leading pastor, toured the area.

He told of their visit to Takahara (which means 'lost money'). Here the houses are built of mud. Of the three *baris* or family settlements, two had been totally and one partially destroyed by the flood water on 15 August. With their allocation the people were able to buy food and rice seedlings to replant their fields and they were very grateful. They cannnot start rebuilding their houses till the drier winter season comes; and they will need more help.

In Laxshmipur the church compound was destroyed but the brick-built church survived well. The pond which is used to rear fish needs complete re-excavation. The flood wave washed the embankment back into the pond. Here the people had taken loans from local moneylenders at high interest to replant their fields. These men demand the money plus a sack of rice when the crop comes, which is crippling for these village farmers. With their allocations they were able to repay these loans.

Manindra Baroi told me that he is very grateful to BMS for their immediate grant of £3,000 and then a further grant of £7,000 for rehabilitation work. He is also thankful to God that the first phase has gone well. It marks another landmark in the progress of the Baptist Sangha. The relief plan was drawn up and executed completely by the church.

LAST PHASE GOES WELL

They were aware from the beginning that it would be a difficult and even dangerous task. At Koligram there was a scare when it seemed that a gang of robbers was coming in boats to grab relief money but the danger passed. Yet they also knew that the needs of the people had to come first. The distribution will not have been perfect but it has been done faithfully.

Now comes the rehabilitation phase. It will need very careful planning, with differing needs in each district. SHED Board does not have the personnel to supervise carefully all the rebuilding work that needs to be done. The Flood Relief Committee in Dhaka will need great wisdom to draw up workable plans to fit each situation.

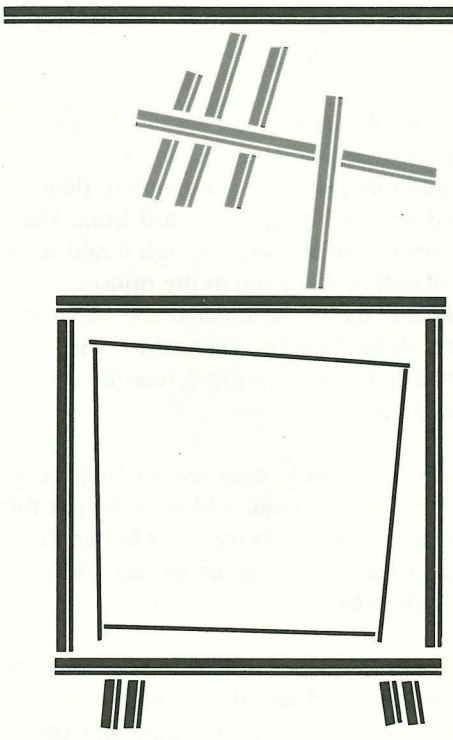
Dinajpur needs mud houses and walls rebuilt. Southern districts need bamboo posts and bamboo walls to replace what has rotted. Some men have lost their life savings in the fish that swam away when the floods covered their ponds. Fruit trees have died when their roots rotted in the water and, of course, there is the huge loss of rice.

NO REPORTS OF STARVATION

Praise God that there are no reports so far of deaths from starvation as there were in 1974, but there is still a long way to go till the next rice harvest. Government distribution of food grains is much better than it was then. We need to pray for the Bangladesh Government and for the church as they seek to grapple with this disaster which is the worst in living memory, in the extent of it and the devastation which has been caused.

Pray that the church may receive blessing out of this affliction. May they be able to confess the truth of Isaiah 43:2 'When thou passest through the waters, I will be with thee; and through the rivers they shall not overwhelm thee.'

EXPERTS GAUGE TELEVISION'S IMPACT ON LIVES OF LATIN AMERICAN POOR



by John McCoy

There's no running water; the walls are fashioned from mats of woven straw and the door is nothing more than a blanket. But there on a battered table sits the family's prize possession: a television set.

Purchased on time and powered by electricity pirated from an overhead cable, the television is on day and night. Someone is always home to protect it from thieves.

This scene, or one like it, is repeated all over Latin America. In even the humblest homes of Rio's *favelas*, Santiago's *poblaciones* or Lima's *pueblos jovenes*, people are watching television. Hours and hours of television.

From the top of his cement church in the Lima shanty-town of Pamplona Alta, Tom Burns, a Maryknoll priest, can look out over hundreds of television antennaes poking above unfinished shacks of tin, wood and brick.

'The first thing they get after the kerosene stove is a TV,' he says.

When families are unable to buy their own televisions, they often pay to watch someone else's. In rural villages in the Dominican Republic, for example, entrepreneurs prop their televisions in trees in the central plaza and charge viewers a small fee to watch soccer matches, baseball games and movies. Other entrepreneurs sell soft drinks and popcorn.

TV PROGRAMMING

What are Latin Americans watching?

It depends. In Bolivia, where television is still in its infancy, 95 per cent of what's on air is imported. Much of it is canned US material, dubbed into Spanish: movies such as *Hotel* and *Jaws*, serials such as *Starsky & Hutch* and *The A-Team*, cartoon shows such as *Batman* and *GI Joe*.

In Columbia, on the other hand, more than half the programming is produced locally. The government, in consultation with a citizen's television council, controls the country's three networks. Though the state sells air time to private programmers, government control has permitted the airing of more commentary, cultural and musical shows.

The high foreign content of television, particularly the tendency to import US 'action' series, alarms some communication specialists.

Leopoldo Chiappo, a Peruvian psychologist, says many such programmes carry subliminal messages that undermind Latin American interests.

'This is so obvious, yet no (Latin) government is paying any attention,' Chiappo says. 'Our children are being made into alienated monsters – not to mention our teenagers and adults – who imitate the brute force of conniving conduct of characters such as Murdock, Hannibal or Mr T.

'In these series, Indians, blacks and Latinos (not to mention women) are presented as idiots or bad guys; depending on the situation, they are either saved or destroyed by these blond champions of brutality.'

In recent years, however, especially in Mexico, Brazil, Argentina, Columbia and Venezuela, US 'action' series are being displaced by locally-produced *telenovas*, soap operas that have become increasingly sophisticated and provocative. Prime time spots, once monopolized by US fare, are now devoted to *telenovas*.

In fact, says Jesus Martin Barbero, a Columbian professor of communications, 'Today, it's not strange at all to see on US, European or Asian television various programmes that were made in Mexico, Argentina, Brazil, Venezuela, Columbia and Peru.'

In late 1985, for example, the Venezuelan soap opera *Cristal* had a higher audience share in Miami than the glittery, US blockbuster *Dynasty*.

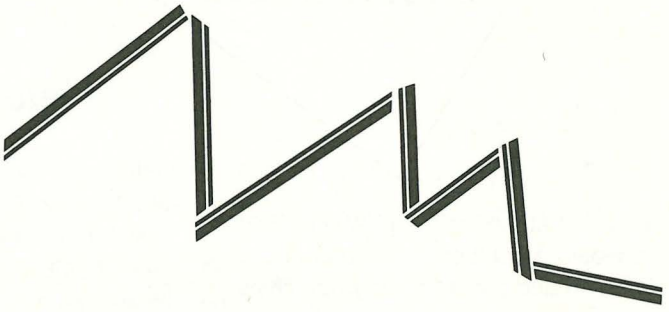
Latin America's biggest television industry is in Brazil, where the huge, privately-owned TV Globo produces more programmes than any other station in the world. It reaches virtually all Brazilian homes with television sets, and sells its programmes to more than 100 other countries, including China, the Soviet Union and East Germany.

TV Globo's most popular programme, *Roque Santeiro* enjoys a 90 per cent share of Brazil's television audience. Written by Dias Gomes, a playwright who calls himself a Marxist, the series does not shy away from controversial fare. Set in a small Brazilian town of the 1930's, *Roque Santeiro* dramatizes the unabashed abuse of power by the town's bosses. The parallels in contemporary Brazilian society are obvious.

But *telenovas* are devoid of social or political commentary. In Chile, where the military's control of the media prevents the entry of provocative programming, dreamy, romantic *telenovas* are still the most popular shows.

A survey conducted by a cultural investigation centre in Santiago found that 78 per cent of women living in urban shantytowns preferred the *telenova* to all other television programming.

Maria Elena Hermosilla, one of the investigators, recounts how one poor mother living in an arid *poblacion* in Concepcion threw open the window of her shack and said, 'What do you see here? Nothing but grey. So, with my television I put colour in my life. Would you criticize me for that?'



INFLUENCE ON DAILY LIVES

Are Latins, who use TV to put colour in their lives, changed by what they see? Do violent 'action' series imported from the US contribute to violence? Does political analysis, packaged in the form of *telenovas*, lead to political action?

The answer is not clear. Some communication theorists argue that television viewers are passive couch potatoes who accept what they watch without further reflection. Others argue that television characters can be powerful role models who dictate fashion, styles of speech, social or anti-social behaviour.

'I don't believe either,' says Rafael Roncagliolo, a Lima-based communications expert. 'There are messages and there are messages.'

Nevertheless, alienating messages regularly hit their mark. A year ago, a group of teens in a Lima shanty-town gathered for a talk on the steeply pyramidal Peruvian income structure. When asked where they fit into the pyramid, most responded without hesitation: 'We're middle class.'

Weekly consciousness-raising sessions have led some group members to discover their real situation. Eddy, once an inveterate TV addict, reflects back: 'I thought I lived in Maraflores (a wealthy residential area). I didn't even know who I was!'

ROOM FOR A GUEST – ABIDE WITH US!

'Stop being afraid of strangers' says Jim Wilkie

We stood at the bus-stop waiting. Soon we would meet them and between us, Kathleen and I, were asking ourselves over and over again – How will we manage? What are they like? Have we done the right thing? and wondering how could we make *them* welcome. The bus was late and we waited. Suddenly it appeared and in a few moments 'they' emerged. The letter from David Martin came quickly to mind – 'Room for a guest?' it asked.

Our response made after some thought and, I am sure, some prayer – was Yes! we had and we would make it available to Pastor and Mrs (Clenir) Manuel Xavier from Curitiba, Brazil.

Now they were here, and our meeting was a happy one. Introductions were easy and in a few moments doubts were dispelled. The barriers were down and we chatted easily as we walked to the car. Sure, our concern that our time together should present no problems was still at the back of our minds, but we were already beginning to feel that we had found something 'special'.

Having visitors to our home was not something new, indeed we had had many. The General Secretary of the BU of Great Britain, the Rev Bernard Green, had stayed a weekend with us, and there had been missionaries who were visiting Newport on Deputation. But never had we had someone from another country. Why? There was no answer to that.

But all that was changed, we were being hosts to these two young Brazilians and we were already feeling the warmth of their very infectious spirit of Christian love. By the time we reached our home in Caldicot we were no longer strangers to one another. After giving thanks to the Lord for His Goodness to us we shared a meal together and had a rapturous time of fellowship.

The few days that followed can only be described as a 'wonderful experience' of Christian love at work. We visited the Welsh Folk Museum at St Fagan's, Cardiff, where Xavier and Clenir took many photographs, we toured the Wye Valley, calling at Tintern. We had many hilarious moments as we 'tried' to learn their language – Portuguese – and they ours, although it is true that Clenir was already very proficient in English.

Xavier and Clenir were eager to attend our Church Prayer Meeting and shared with us their own personal experiences of the work of the Church in Curitiba, where Xavier had been Pastor until he had come to Britain for three years. He is now at Spurgeon's College in London.

We took them to Chepstow on the final day of the holiday – to catch the bus to London, and what a surprise the shoppers had, for, as the bus drew in, there we were, four people, arms around each other saying our farewells with a true Christian spirit of love in the Lord Jesus Christ, totally oblivious to all the stares and comments.

But, that was not the last, the bus was full, no seats available. The Bus Company were quick to make other arrangements, however. Another bus was diverted off the M4 Motorway on the West side of the Severn Bridge and we said our farewells again.

What is the point of all this, for there is one, of course? Why are we so reluctant to welcome into our homes strangers from another country, Christians at that? These people, too, love the Lord Jesus Christ as we do. John in his epistle writes: 'Behold what manner of love the Father bestowed upon us, that we should be called the sons of God.' If that is so, then surely *all* who believe are related in Christ. Whatever our nationality, whatever our colour, yes, whatever our denomination, we are brothers and sisters, Christ died for all.

After the walk along the road to Emmaus, the two folk arrived at their home with the 'Stranger' and said 'abide with us'.

Kathleen and I offered a 'Room for Christ', but not without some thought, a few doubts and fears. Now we wonder why we were afraid. We enjoyed a wonderful fellowship with Xavier and Clenir, we learned a lot from each other, we shared in their experiences and they in ours. There is a common bond of love between us, and we believe a friendship that will live on. We will keep in touch when they have returned to Brazil, they are young, we are older, but it doesn't matter, our Saviour is the link.

Stop being afraid of strangers, hold out your hands in love, share fellowship with your foreign brothers and sisters. Christ died for them too, remember.

We hope and pray that you too will find a fellowship of joy as we have. We are looking forward to new visitors soon, and already another member of our fellowship here at Bethany, Caldicot has offered – a 'Room for a Guest'. There are others around the country who have done the same as we have. Why don't you?

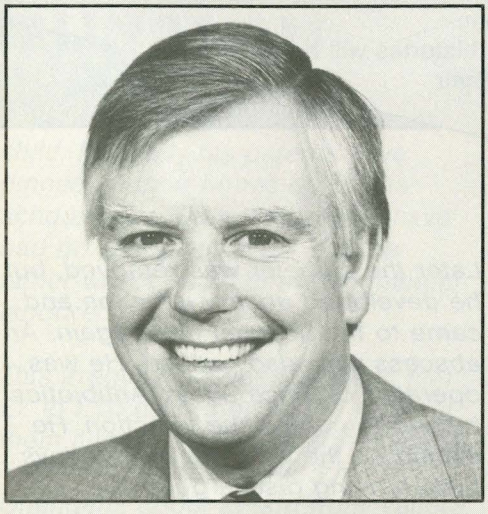
CASHING IN ON TALENTS

MEMBERS of 55 member Swaythling Baptist Church in Southampton have been taking the parable of the talents to heart! After seeing the parable enacted in the church the congregation was challenged to put its own talents to work to raise money for BMS.

Some ingenious schemes emerged. One member took orders for fresh cream meringues which were then delivered to the doorsteps of her customers. Another bought a sack of potatoes from a farm and then resold them by the pound donating the profits. A great variety of home made foods and handicrafts were sold at a special coffee morning when a BMS slide tape was shown. Two young people in the church earned over £15 by washing cars and the final amount raised by the whole venture was over £100.

The church's missionary secretary said that she was very encouraged by the way the church had responded to the challenge. 'People really seemed to enjoy using their gifts and hobbies to good purpose' she said, 'and also it focused people's thoughts on BMS and helped to make them feel more involved in its work.'

INCREASE IN GIVING NEEDED



Arthur Garman

IT'S hard to get excited about figures, balance sheets, percentage increases and shortfalls, but the General Committee of the BMS, as it looked at the estimates for the year, certainly felt that there was something to go back to the churches to shout about.

More missionaries in Nepal and Angola, new work and a missionary in El Salvador, and the prospect of workers going to the new areas of France and Thailand, were all reflected in the figures.

Reminding the committee that the estimates were about people committed to mission, the Chairman of the Finance Committee, Richard Kingston, said: 'These estimates anticipate missionary movement, the work of area representatives and committees, the work of the Society. The total cost of the work is in order to proclaim the Gospel of Jesus Christ so that His Kingdom may be extended.'

Presenting the accounts the Treasurer, Arthur Garman, told the Committee that the amount needed, £3,189,579, in order to engage in the planned work for the next twelve months, was an increase of only 0.8 per cent.

But we shall have to appeal to the churches for more than this,' he said. 'Last year we appealed for an increase in giving of ten per cent, but all the indications are that the giving is much less.

'Although the Churches are giving more, the giving is only 5.2 per cent up and I think we need to be worried. In 1982 the increase was 10.6 per cent, in 1984 8.4 per cent, in 1985 8.9 per cent, in 1986 7.5 per cent, and so far in 1987 5.2 per cent. We seem to be on a slippery slope downwards.'

Mr Garman felt that there was a danger that Baptist Churches would be attracted by the glossier, Geldof type appeals. 'Some say to me that they are giving to Third World causes. They fail to realise that the BMS is working in the Third World, with the under-privileged presenting the Gospel in all its wholeness, addressing the needs of people in body, mind and spirit.

'But here is the difference – the BMS is supported by Baptist Churches and Baptist members and if these resources are diverted elsewhere, who else will support the BMS?

Mr Garman recommended that the Society ask the churches for a minimum increase in giving of eight per cent and this was accepted by the committee. One or two members of the committee talked about the Society being a faith mission in that it had already started out on the work of the new year in the way it believed God was calling it, without knowing if the money would be there.

Former missionaries spoke with gratitude about the way the BMS had cared for them. 'I didn't need to have to worry about money, but could get on with the work of a missionary, because the BMS looked after the financial side managing its funds in a responsible way.'

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

PERSON to PERSON CARE

NOT so long ago, the BMS sent a contribution to the Christian Hospital at Vellore in South India. It was specifically meant for the Poor Patients Fund.

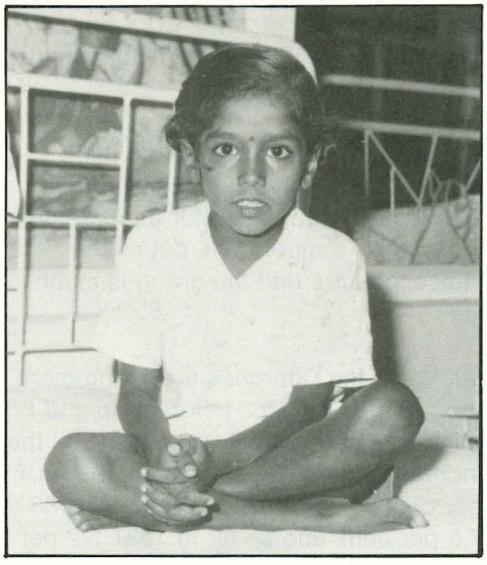
'We have now used the money for supporting medical and surgical care for ten very poor patients in the hospital under our Person to Person programme,' writes Susan Koshy the Project Officer at the hospital.

'As always, we had several patients needing assistance and we chose ten deserving ones out of them. Some of them were able to contribute part of the bill, but some others needed to have their entire bill written off. Thank you for helping us to treat them.
'Here are some brief reports and some pictures. We hope the case histories will help the donors to understand the needs and experience their share in the care adequately.

SELVAM

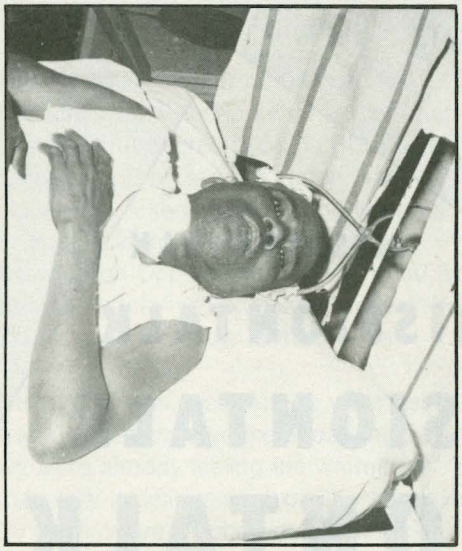
Six-year-old Selvam is the youngest of the three children of a manual labourer couple from Kavalur, about 40 km from Vellore. The parents are not regularly employed and cannot hope to earn more than £20 in a month. The second child, a ten year old son, died recently.

Nearly one year ago Selvam fell down from a bullock cart and the cart ran over his hip. His right thigh bone was fractured and the unrethra ruptured. Surgery was undertaken to repair the damage and he was on catheter drainage for about eight months.



Later the catheter was removed, but he developed urinary infection and came to the hospital once again. An abscess was also noticed. He was operated on once again. Antibiotics helped to control the infection. He stayed on the ward for twelve days before being discharged.

His repeated hospitalization and treatment used up what litle savings the family had. This time they were unable to make any contribution towards the cost of his care. It was your donations which helped us to care for this boy and we join with his grateful parents in thanking you.



RAJAN

Fifty-year-old Rajan and his wife work in a sugar mill near home in Alankupam, about 50 km from Vellore. They are illiterate and earn the equivalent of 75p a day between themselves. They have four children, all daughters. The older two, aged 20 and 17, have been given away in marriage. The younger ones are studying in the local secondary school. The parents hope that the children will have a better future than themselves due to their education. They live in a rented mud hut and were content with their lot.

Rajan fell from a tree about 10 ft high. He was unconscious for a few minutes soon after the fall. When he came to he noticed weakness and tingling sensation of all the limbs. After waiting for two days he was brought to the neurosurgeon in Vellore. X-ray and other tests showed dislocation of the backbone. He was put on cervical traction immediately and the next day was taken up for surgery. After reducing the dislocation the vertebrae were fused together. A miinerva jacket was given to keep the fused spine in

GUNALAN

This twelve-year-old boy is an only child. Naturally his parents have pinned all their hopes on to this school-goer. They themselves have had no schooling at all and the father works as an unskilled manual labourer.

This irregular occupation earns him £7 to £10 each month. The three of them survive on this meagre income. They live in a rented mud hut in Chengam, about 20 km from Vellore. Gunalan is a bright lad and tops his English medium class. Probably his parents' hopes are not misplaced, he looks as though he will fulfil their expectations.

Gunalar was brought to the Orthopaedic Clinic one day with a fracture of the right thigh bone. He fell down while playing in school and injured the leg three weeks earlier. Because of lack of funds he was taken to an indigenous practitioner first. But despite his treatment the leg did not heal. On the advice of some more enlightened neighbours he was later brought to Vellore.

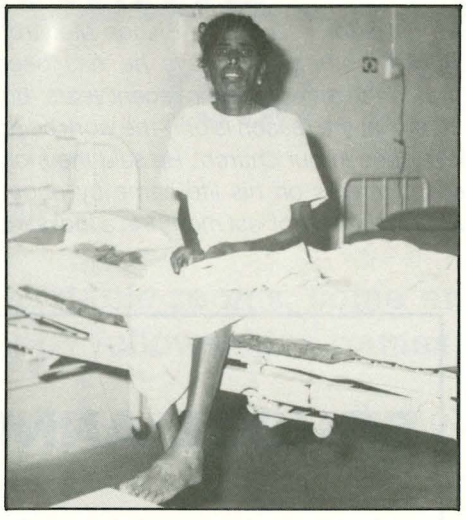
He was taken to the operating theatre and the fracture reduced and fixed with pins. His young bone should grow and unite without any complication.

The check X-ray taken before he left the ward showed good healing, but he will require further recuperation at home before the bone unites completely.

In spite of their poverty, the parents contributed about £30 towards Gunalan's hospital bill. This was a loan taken from the village money-lender and will take years to pay off. Thank you for providing the balance, which of course was a great relief to them.

place. He was sent home after a couple of weeks for further recuperation.

Rajan's hospital expenses had to be completely underwritten. The couple were absolutely unprepared for this emergency. Their second daughter's marriage, earlier in the year, had exhausted their modest savings and in fact had reduced them to debts. Thanks to your generous donation, we could treat him free of charges. The grateful family joins us in thanking you.



GOVINDAMMAL

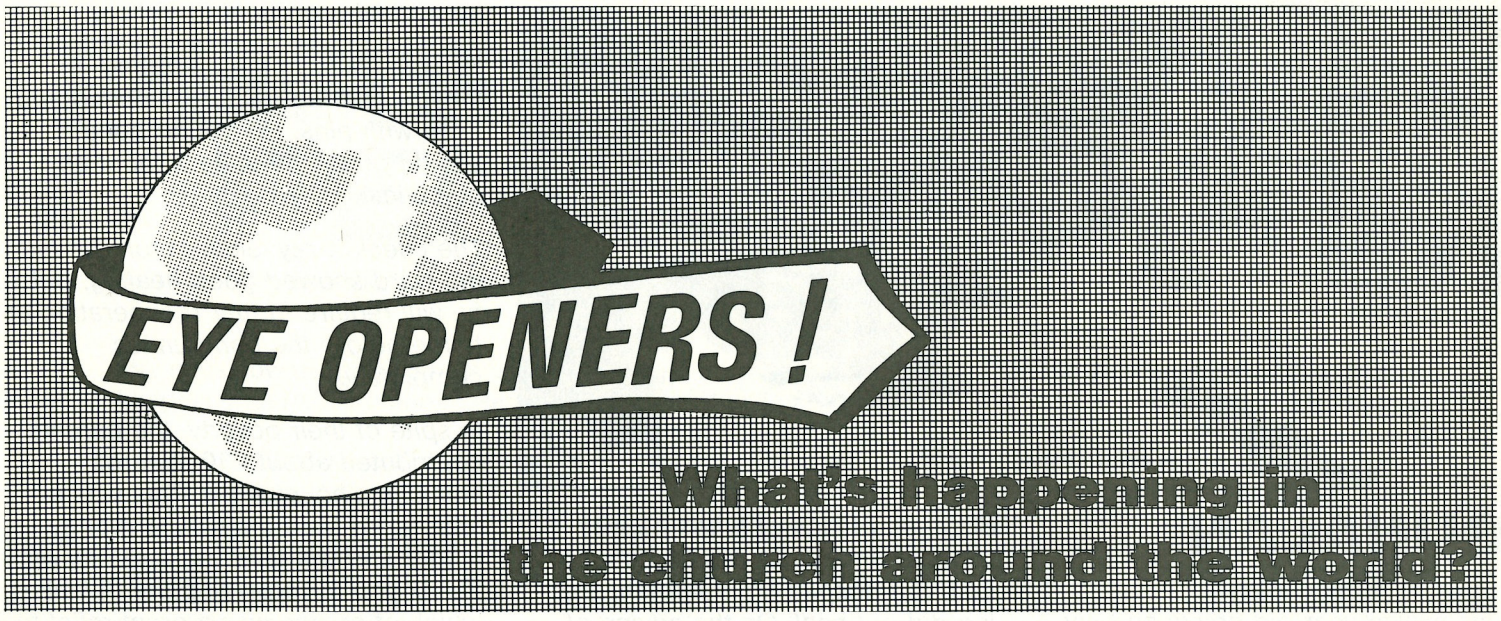
Thirty-nine-year-old Govindammal is a mother of four children, three sons and a daughter. Her husband, who is the sole breadwinner of the family, is an unskilled labourer. Having not gone beyond elementary school and unskilled as he is, he cannot hope to get any better employment. He works casually and earns around £10 in a month. With all the children in school and Govindammal needing regular treatment things were far from easy for this family.

She was diagnosed to be suffering from Addison's disease in 1979. This disease is characterized by increased pigmentation and irregular white patches on the skin and needs continuous medication, which is a big drain on the family's limited funds. She came to the hospital with acute exacerbation of the disease and was quickly treated appropriately.

However, during the course of treatment it was learnt that the crisis was precipitated by pulmonary tuberculosis. Therefore anti-TB treatment was also initiated. When the symptoms started subsiding she was discharged. Prior to this arrangements had been made for her to continue the treatment as an outpatient.

Since their home is only 10 km away from the hospital this should not be difficult. We are hoping that she would be able to persevere with the treatment, which a large number of our patients fail to do.

They were unable to make an contribution towards Govindammal's treatment expenses at Vellore. Thanks to your generous contribution we could underwrite her charges. Govindammal's picture is enclosed. No doubt she looks older than her 39 years. Perhaps due to the hardships of a life of poverty and disease.



DISCRIMINATION

The council of the Protestant Federation of France, which groups Lutheran, Reformed, Baptist and other groups, warned (27 September) against proposed changes in French law which could exclude from French citizenship non-citizen immigrants' children born in France.

BISHOP THREATENED

San Salvador — Lutheran Bishop Medardo Ernesto Gomez Soto says he has been 'threatened many times' in recent years, 'but I think that the reason is only the work being developed in our church'. He said the most recent threats on his life came by phone twice at the end of last month. In a message to Jose Napoleon Duarte, El Salvador's president, Gunnar Staalsett, general secretary of the Lutheran World Federation, urged him to do 'all within your powers . . . to halt such threats, investigate their sources, and take the necessary administrative and legal actions.'

STEPS TOWARDS CHURCH UNION

AT its fourth meeting, held in New Delhi, the Union Negotiations Committee of the Church of North India and the Methodist Church in India agreed that MCI affirmation of the faith-and-order statements which led to the 1970 formation of the CNI would facilitate moves toward inter-communion and mutual recognition of ministries. That is an interim goal on the way towards uniting the two denominations.

SCHOOL ANNIVERSARY

THE Wigner Lower Primary School in the Church of North India Diocese of Cuttack celebrated its 150th anniversary in December.

'We would like to assure the present members of staff and pupils at the school of our warmest good wishes and congratulations on reaching this important anniversary,' wrote Angus MacNeill on behalf of the BMS.

'From the Wigner Lower Primary School has emerged a number of important institutions such as the Buckley Girls' Hostel, The Buckley Girls' High School and the Thompson Women's Training Institute. It is reassuring to know that out of small beginnings, great achievements can be obtained.

'In the important work of education which is carried on at the school may there continue to be a clear understanding of the importance of learning and the need to build life on the secure foundation of God Himself.'

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 26 October 1987.)

Legacies

	£
Mrs. Dorothy M B Alexander	500.00
Mr R James Bending	100.00
Mrs Gwyneth M Griffiths	50.00
Margaret J Hellier	150.00
Mrs L C Hale	200.00
Mrs Esther Hugh	300.00
Mr R A Jarvis	13,827.88
Miss E R Newman	7,386.68
D O Pearson	50.00
Miss C L Pearcey	500.00
Mr Richard Sheppard	500.00
Mrs F Thorpe	100.00
C A Welch	11,100.00

Bangladesh Relief Work
Anon: £10.00.

Relief Work
JA: £21.00.

Harvest Appeal
Anon: £5.00.

General Work
Anon: £40.00; FAE Aberdeen: £15.00; Anon Durham: £20.00; Cymro: £75.00.

MISSIONARY MOVEMENTS

Arrivals
Rev & Mrs S Christine on 21 November from Rondonopolis, Brazil.

Departures
Rev N B McVicar on 8 November to Colombo, Sri Lanka.
Rev & Mrs C Spencer on 11 November to Mbanza Ngungu, Zaire.
Mrs M McVicar on 12 November to Dhaka, Bangladesh.
Miss S Headlam on 12 November to Chandraghona, Bangladesh.

Births
On 22 October, in Rio Negro, to **Rev J B & Mrs Dyer,** a son, Joao Marcos (John Mark).
On 29 October, in Glasgow, to **Mr & Mrs I Walker,** a son, Callum Andrew.

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Ideal for both individual and church family holidays.

HOLIDAY FLATS – MINEHEAD

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped. Colour TV own car park.

FELLOWSHIP HOLIDAYS – SPRING 1988

AUSTRALIA	2-29 January	Rev D H Weller BD
HOLY LAND	9-20 April	Rev M Banfield BA
RHODES	13-20 April	Rev Douglas Monkley

For Brochures, please write to:

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NOTICES

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 11-17 July
Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.
COST **£90.00** per person.

PHAB! – 23-30 July
Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.
COST **£45.00** per person.

MESSING ABOUT ON THE RIVER – 16-23 July
Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously, and be a part of this exciting holiday.
COST **£65.00** per person.

NEW LIFE IN THE NEW FOREST 13-25 August
The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!
COST **£100.00** per person.

*** ALL PRICES ARE INCLUSIVE OF VAT ***

NEW!!
BRAZIL AUDIO VISUAL AIDS

Available from 1 January
S158 'No longer passing by'

'The whole Gospel for the whole person,' is a well used phrase. In Brazil, church work has mainly attended to Spiritual needs but now Brazilian Baptists are organizing programmes of social help and care.

Order the new set and discover what is being done in the name of Christ in Brazil.

VIDEO . . .VIDEO . . .VIDEO . . .
Also a VHS video version will be available from **1 February 1988.**

ALSO!

S157
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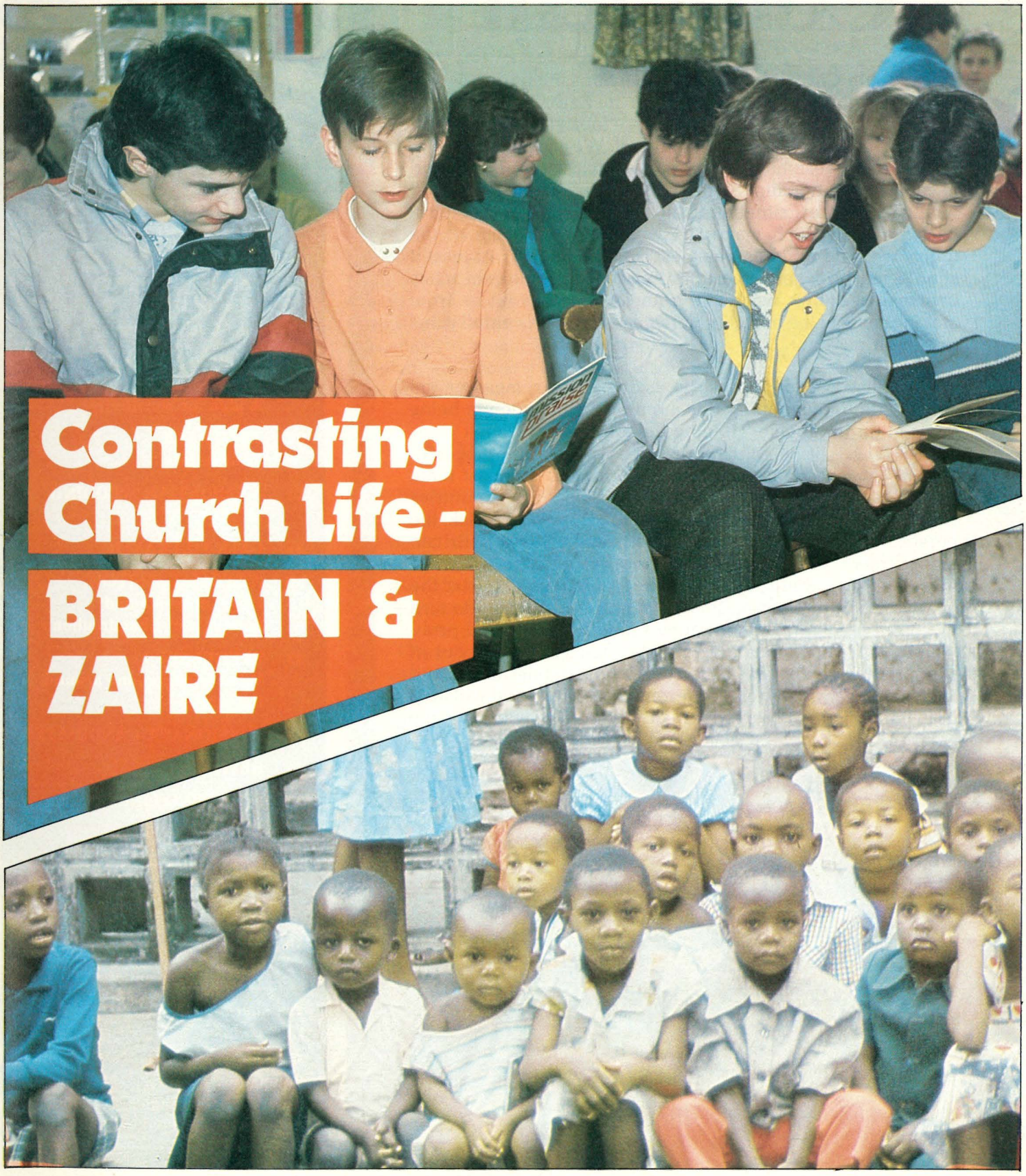

Contrasting Church Life - BRITAIN & ZAIRE

Editorial Comment

THIS month Chris Spencer asks questions about our Baptist identity, comparing his experience in Zaire with what he knows of the British church. We take a look also at the Baptist communities in Bangladesh and Brazil. We are not all alike in our church government, in the way we look at the ministry and at church membership. So often these have been developed within particular situations and out of different cultural backgrounds, which makes us wonder about some of the things we hold on to as being essentially 'Baptist'. At least it should make us sensitive to the way our partner churches overseas see their work and witness and prevent us from making some of the mistakes pointed out by Jim Grenfell in his article on mission.

The Baptist World Alliance is asking us to remember the worldwide Baptist family this month. Our attention is being focused on the theme 'Helping the Hurting – through Jesus Christ'. There are 60 million or so people worshipping with Baptist congregations around the world, and amongst them there are many who are hurting. Within those countries where the BMS is at work there are the hungry, the sick, the persecuted and the prisoners of conscience. So we in Britain have direct links with those who are hurting. Do we share those hurts? How much do we really feel ourselves part of the family of God's suffering, serving people? It is so easy to turn in upon ourselves, concentrating upon the needs and problems of our local situations which often grow right out of proportion. Looking outwards to the whole Baptist family, and even further, will give us a different perspective and will help us to understand the part we can play within the witness of the worldwide church.

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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

BAPTIST IDENTITY.....

'HOW DO YOU DEFINE IT?' ASKS CHRIS SPENCER.

I RECENTLY took part in a discussion about 'Baptist Identity' in which certain characteristics were put forward as being typically Baptist: believer's baptism, the centrality of scripture, mission, congregational independency, the role of the church meeting.

While such a list would probably not meet with universal acceptance, most Baptists in this country would be able to accept most of it. However, such a description of a truly Baptist church presents me with a serious problem: it is a long way from being an accurate description of the Baptist church with which I work in Zaire. A missionary has to accept that the image he has of the nature of a Baptist church may not match that of the church with which he is sent to work.

Of the six characteristics mentioned above, there is only one on which I feel Baptists in this country and in Zaire would see eye to eye: the need for a Baptist church to engage in mission. On the other points there would be some disagreement.

1. BAPTISM

On nearly every occasion when I have asked an African when he became a Christian, he has answered by telling me the date of his baptism. Even the student pastors I used to teach found it very hard to accept that someone being prepared for baptism should be called a Christian. There is a tendency to believe that baptism makes someone a Christian, and a church member (which would not be separated from it).

Loyalty to the Baptist fold often means that anyone baptized by any other group is unlikely to be accepted into the church – there may even be hesitation about welcoming people from other Baptist groups (which means those founded by Baptist missions from other countries). Thus, at a time when many British Baptists are reducing the emphasis placed on believers baptism, Baptists in Zaire are tending to look upon baptism as essential, not only for church membership, but for salvation also.

2. SCRIPTURE

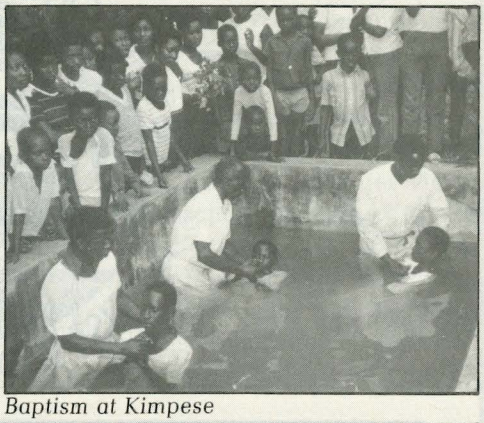
At least in theory, the Baptist church in Zaire would agree that the Bible should be the basis of faith and action within the church. In practice, however, there are times when it seems, to the observer, that little attention is paid to the teaching of Scripture and more is given to church rules and traditions.

3. INDEPENDENCY

Baptists in this country have always maintained that there is no 'Baptist Church', but only many 'Baptist churches'. The true Baptist church is the local congregation, self-governing and under no obligation to accept any decisions taken by associations or other denominational organizations. To this English Baptist, it seemed strange to sit in a General Assembly in Zaire, where 40 delegates made decisions which were binding on the whole of the denomination. The Baptist church in Zaire does not practice independency; its system of church government follows a presbyterian pattern, with representative meetings at different levels able to make binding decisions.

4. CHURCH MEETINGS

Local church meetings do take place in Zaire, and in one aspect they are like those in our churches in this country – very few people go to them. However, they are not concerned with the govern-



Baptism at Kimpese

Church service at Bolobo

(continued from previous page)
ment or administration of the local church, but with questions of discipline. The Baptist church in Zaire employs quite strict measures of discipline, and those who are in breach of church rules of conduct will often be put out of communion. The church meeting is mainly concerned with such questions of excommunication, and with the readmission to the church of those previously put out.

5. MINISTRY

The British Baptist view of ministry has been described as 'the ministry of all, and the leadership of a few'. That means the recognition of the 'Priesthood of all believers', combined with a full-time, ordained minister. In most of the churches, the minister would be seen as a servant of the church, and there is nothing that would be thought of as absolutely requiring the presence of an ordained minister.

In Zaire, a minister has far more authority: he is very much in charge of his church, and there are many things which only a minister may do – baptism, presiding at communion, infant dedication, even raising a hand when saying the benediction.

There are, thus, many things about the Baptist church in Zaire which would surprise British Baptists, and equally the other way round. I still recall the astonishment of my students when I mentioned that a layman had joined in the laying-on of hands at my own Ordination!

We cannot, however, conclude that the church in Zaire is not truly a Baptist church: having been founded by Baptist missionaries, that church is very proud of its Baptist identity, and of its association with Baptists throughout the world. Rather, our own definitions of 'Baptist identity' need to avoid insularity, and to recognize that Baptists worldwide allow for greater diversity than we encounter in this country. British Baptists, after all, account for less than two per cent of the world's total number of Baptists.

BRAZIL

BAPTISM AND MEMBERSHIP

Baptism and church membership are linked together. There is no separation. Before a person can be baptized the minister will ask whether he, or she, is legally married. Then there will be a testimony before the whole church and answers to certain questions posed by the minister. The candidate also usually promises to tithe and to abstain from drinking and smoking.

People can be received in by transfer from other churches, but only when an actual letter has been received. Because of communication problems this can often take a long time.

The strictness here is because many people are excluded from church membership for one reason or another. If a person is excluded from one church and another church deems it right to receive them into membership, it will only do so if the first church agrees.

CHURCH MEETINGS

They are well attended and usually take place after Sunday morning worship, especially if the minister has more than one church to care for.

One Lord · One Faith · One Baptism
BAPTIST WORLD ALLIANCE

BAPTIST WORLD ALLIANCE DAY 1988

Out of Darkness . . .
into the Light of Christ

SUNDAY FEBRUARY 7th

"Helping the Hurting — through Jesus Christ"
Matthew 25: 31-46

There is no age barrier to voting. Even eight year olds, if they have been baptized, can participate.

The minister usually presides and, in his absence, the Vice-moderator. The Vice-moderator, as well as standing in for the minister, does a lot of the work that a British church secretary does. There are separate minute and membership secretaries. The matters brought to the church meetings are similar to those brought to church meetings in Britain.

MINISTER

Only an ordained minister can preside at communion and the table is open only to Baptists of the same faith and order.

There are no lady ministers in Brazil, but there are some very good lady preachers and missionaries.

Preaching is mainly thematic with little expository preaching.

There are not many full-time Brazilian Baptist ministers. Many have second or even third jobs as lawyers or teachers. This is not because they cannot live on what the church pays, but because they want more than the church can give, for example, an adequate pension.

DEACONS

The deacons do not have the same responsibilities as those in Britain. They are usually responsible for much of the visitation. Ordination of deacons is often for life.

A church administration committee looks after the day to day running of the church deciding on the church programme and discipline.

INDEPENDENCE

Brazilian Baptist churches stress their independence, but there is a strong feeling of fellowship with other Baptists. It is common for people to travel for ten hours over difficult roads to share in an induction, or special meeting with another church, and then turn round straight afterwards to return home.

BANGLADESH

IN some ways the Baptist Churches in Bangladesh are very similar to the churches in Britain. Fitting into them, for the missionary, is no problem. But there are differences.

BAPTISM

Most members of the church are second or third generation Christians. Being born into a Christian family they are regarded as Christians by the rest of the community.

This sense of belonging to a community is very strong in Bangladesh and it often means that the need for personal commitment is not always stressed. Baptism tends to be the prerequisite for getting married within the Christian community. You can't get married within the community unless you are a member of the church in good standing.

This can cheapen the concept of baptism as a sign of the acceptance of Christ as Saviour and Lord. Membership usually depends on Believer's Baptism, although on profession of faith by transfer from another branch of the church does happen.

SCRIPTURE AND INDEPENDENCY

The Church in Bangladesh is very similar to the church in Zaire.

LOCAL CHURCH MEETING

They do consider business in connection with the local church, matters like membership, the election of deacons – many churches state how many women should be on the diaconate – matters relating to property, local finances. All local churches make contributions to the district funds.

MISSION

Concern for their own independence and standing, because they are a small minority within a Muslim country, is always at the forefront of thinking. This has made the church inward-looking and mission, although accepted in principle, has not always been as binding a basis as it should be. The situation, however, is changing. There are now more leaders and pastors with a vision for outreach.

MINISTRY

Not every church, by any means, has a trained and ordained minister. Lay leaders play a key role in many places. But only a minister, or a lay leader especially approved by the local district union is able to preside at communion or conduct a baptismal service. Ministers often have to travel many miles visiting different churches in order to take communion services. This often means that a regular Bible ministry is lacking in many churches. In other ways the role of the minister is as in Britain.

THE BAPTIST WORLD ALLIANCE

	Churches	Members
AFRICA	6,923	1,325,914
EUROPE	10,492	1,110,529
MIDDLE EAST	40	1,796
CENTRAL AMERICA & CARIBBEAN	1,489	224,246
ASIA	14,847	1,944,862
NORTH AMERICA	90,381	28,752,417
SOUTH AMERICA	5,153	811,424
TOTALS	129,285	34,169,392

ON BEING THOUGHTFUL IN MISSION

by Jim Grenfell, Tutor at St Andrew's Hall, Selly Oak

From time to time we hear of lively churches who send bands of people frequently at their own expense, on mission trips for a few weeks to other countries. They work through interpreters, preaching, testifying, singing the Gospel and witnessing by many acts of kindness towards the poor and needy of those countries. Such initiatives frequently get good coverage in some sections of the religious press and there is no doubt that in some cases they do good works as people are helped and won to Christ.

'The stranger is a gift from God' is a basic missionary affirmation and we have seen it demonstrated in Britain as God has used Billy Graham and others to challenge people to decision.

Occasionally, through our contacts with Christians from many lands who come to Britain for further training, and from missionary colleagues and their Newsletters, we hear distressing accounts of some of these intiatives in mission which have been counter-productive and a few which have been disasters.

Perhaps the most disastrous was one described to me by a missionary who had worked in Indonesia. A group of enthusiastic young people from an American-based organization went to the University in the city where he was working to help run a mission on campus. Their technique was based on that used very successfully in University situations in America.

All went well until they invited students to join them at a barbecue where they offered hamburgers to Muslim students. This caused a riot and the team was forced, for their own safety, to leave on the next 'plane home. The missionaries who were left behind, and whose advice had not been sought by the visiting team, had a very bad time for months as a result of their blunder.

A Christian friend from India, the Headmaster of a large secondary school in one of the big cities of India, told me of a mission group from a large church fellowship in Britain which went to his city to work with the churches for a few weeks.

The effect of their visit was not disastrous, but was less than helpful. Perhaps they were carried away by their own enthusiasm, or their lack of experience, or they were not sufficiently tactful in their use of illustrations in their preaching and testifying.

My friend was too polite to say they were arrogant, even though they gave the impression that they were the gifted ones and the Indian Church leaders were rather inadequate. It seems that some of them even went so far as to claim that the prayers of Indian Church leaders would not be answered because they were not spiritually-minded men. My friend is not a man to exaggerate and was reluctant to criticize the sincerity and the good intentions of the team, but it was clear he and others like him had been deeply shocked and hurt.

Some time ago one of our missionaries in Africa wrote about one of his African colleagues who was doing a very fine job in an important teaching post in a Faculty of Theology. Under normal circumstances, he would expect to continue in his present post for a few more years before going on to do doctoral studies.

However, an American working with an organization which does evangelistic work with students, offered to pay for him to do further studies in France. It seemed a very tempting offer, but there were problems, one being the academic standing of the institution to which the donor was insisting he should go, a self-styled faculty due to start a doctoral programme with insufficient teachers and the other being that he would be expected to work for the organization while he was studying.

On the question of scholarships, considerable distress is often caused by well-meaning organizations which offer partial scholarships and expect the candidate to find the rest.

Recently a pastor from a church in North East India was offered a place to study for a year at a well-known College in America. The course seemed to be just what he needed to help him in his work, but it would cost all of $17,000. With the support of the leaders of his church he applied for help to another well-known organization which is known to give help to students.

The second organization offered a generous scholarship for $14,000 if he could find the rest and get himself to the College for the start of the course. His home church was willing to provide his air ticket, but he still needed $3,000 which the College authorities insisted had to be paid three months before the start of term, or the place would be given to someone else!

Dear Editor

For the purposes of a doctoral thesis I am investigating the whereabouts of copies of the Wheatsheaf Magazine *(the monthly organ of the Wheatsheaf Mission in South Lambeth), covering the period for 1884 to 1925. If any of your readers can help, could they please contact me?*

Yours faithfully

John Davis
84 The Winter Knoll
Littlehampton
West Sussex
BN14 6NQ

Dear Sir

I was interested to read the article by Fred Stainthorpe in the November issue of the Missionary Herald, *about the BMS General Committee. He tackled a difficult subject very well. It gave readers a good understanding of how it works. However, I would like to make two comments:*

There was no mention of the Women's Committee. It is a small one, which now only meets twice a year but it does have a role.

What disturbed me more was the main headline and profile, and headline being 'He's on the General Committee' and the profile being that of a man. I am concerned because approximately one third of the General Committee is comprised of women. No, I am not advocating 'women's lib'! but I am concerned that the uninitiated reader gains a correct image. It would have been better to have three profiles – two men and one woman with the heading 'They are on the General Committee'.

BMS welcomes women. It honoured one by electing her chairman/person, for 1986/87. What a pity a good article created a wrong impression by a misleading headline!

Yours sincerely

Lilian Fox
A privileged member of the BMS General Committee and Women's Committee

9 Fulham Close
Hillingdon
Middlesex
UB10 0SU

I discovered that this procedure seems to be normal practice for the two organizations which work closely together. It may be a reasonable policy for dealing with applications from some developing countries in the east which have strong, wealthy churches, but it is very hard of people from poor countries and weak churches, which are just the ones which need the extra training for their workers.

I am convinced that the policy of offering partial scholarships in such cases is misguided and either leads to frustration and resentment, or forces people into the embarrassing situation of becoming beggars, doing the rounds of charitable organizations and their friends for additional support.

I do not question the sincerity or the good intentions of people who do mission in these ways, but good intentions are not enough. Let us be more thoughtful in the way we participate in mission.

It was William Temple who said at the Missionary Conference in Jerusalem in 1928 'We all know what portion of the universe is paved with good intentions'.

A CHRISTIAN WEDDING

CHRISTIAN weddings are always joyful occasions and that's especially true in Zaire as Annie Horsfall, a BMS teacher in Kisangani, recently found out.

'It was the wedding of one of our lady deacons, a widow, and a widower. He refused to be married until he had been baptized, so they were married a fortnight after the baptismal service and just before he was received into Church membership. There was a meal at the Church after the wedding at which the bride and groom had to eat from one plate and feed one another, the Zairian equivalent of cutting the cake.

'A few weeks later, I was preaching at Makiso and during the service the pastor put a shopping-bag full of fetishes on the Communion table. They belonged to the son of the man who had just been married.

He too had become a Christian and had brought all his fetishes to Church before destroying them, making an open witness to his faith. It was the first time such an event had happened at Makiso and it made a deep impression on every one present.

'Witchcraft still has real hold on people here and it is not easy for a new Christian to withstand all the pressures put upon him.'

·PRAYER CALL·

7-13 February
BAPTIST WORLD ALLIANCE

'HELPING the Hurting – through Jesus Christ.' That is the theme for Baptist World Alliance Sunday (7 February) this year. Based on Matthew 25:31-46 we, and the 35 million other Baptists around the world, are being reminded how Jesus feels about those who are hungry, thirsty, lonely, or sick.

The Baptist worldwide worshipping community is, in fact, around 60 million – one of the world's largest denominations. Many of them are numbered amongst the hungry and the thirsty and a large proportion of them are working, witnessing and serving in places of great human need. There are 130,000 local Baptist churches reaching out to 143 countries.

14-20 February
EDUCATION IN INDIA

EDUCATION in a Christian school or college is much sought after in India, because, in spite of the difficulty of recruiting Christian teachers, they maintain a high standard. Schools and hostels continue the work of educating children and preparing young people to take their place within the community. BMS involvement in education in India continues through financial support and missionary personnel.

Pansy James in Cuttack works in the Stewart School and the Buckley Girls' High School and hostels. She has responsibilities in the training of teachers. Carole Whitmee in Balangir supervises the Girls' Hostels and runs the Girls' Brigade Company. Through the witness of these and all Christian teachers for the Lord Jesus Christ, pray that many of the young people will come to know Him as Saviour and the source of life more abundant.

21-27 February
CHURCH WORK IN BRAZIL

Churches in Brazil continue to grow quickly – many from small beginnings like a group of believers meeting in a home. The need for nurturing after baptism and church membership is vital, and the church is aware that without such care many do fall away. Many of the BMS missionaries in Brazil are involved in church work – this can be lonely, frustrating, exciting and challenging. By our prayers we can be partners in the building up of the church in Brazil. Remember especially pastors and nationals settling into new areas of work.

28 February-5 March
THEOLOGICAL EDUCATION IN ZAIRE

There continues to be a dearth of trained leadership in the church in Zaire and therefore a great need for the training of more pastors. At Yakusu Roz Williams shares in the teaching with three nationals and Pam Bryan at Bolobo does the same. This is Pam's first year in Zaire so she is very busy preparing lectures, adjusting to a new country and culture and coping with teaching in French and learning Lingala. Tim and Barbara Bulkeley are both involved with the Protestant theological faculty in Kinshasa – as Vice-Principal Tim has many responsibilities beyond his teaching.

·PRAYER CALL·

LORD,
we must know our blindness
before we can see:
we must see
before we can understand.

Forgive our blindness,
and kindle again
the light of our hearts and minds.

Enable us
to see our way, and
to recognize
when we are not yet on the way.

Uncover us,
reveal to us
as much of the truth
as we can bear

Lord,
pierce our darkness,
be the light by which we live,
today and for ever.

ETERNAL GOD,
we believe that worship
draws us to you
and towards our neighbour on earth.

We pray for the whole creation
Before it is too late,
may we learn
to respect
the uniqueness,
the fragility,
the beauty
of this earth and all its creatures.

We pray for every nation and race.
May we
by our actions and lifestyle
proclaim that
all people everywhere
are our brothers and sisters,

whatever their country,
their city,
their tribe,
whatever their education,
their custom,
their tradition,
whatever their circumstances,
their religion,
their colour.

We pray for peace in our torn and troubled world.
We pray
that weapons may be discarded,
not people,
that guns be silenced,
not the voices of the poor,
that in this nuclear threatened world
we may learn that love is not a luxury.

We pray for the church in every part of the globe.
May it be true and joyful,
wholesome and active,
always rediscovering
that you called it into being
for the service and salvation of others.

We pray for the witness of the local church
As we grow in faith and hope,
help us to understand
that no planning
no programme
can relieve us from the necessity
of going into a future
which cannot be planned –
of risk
of danger
of hope in your incalculable grace.

We pray for ourselves
Not one
has ever found or given
enough truth
freedom
beauty
goodness
or joy.
We are always living for a new 'tomorrow'

We pray
because you have given us an unquenchable hope.
We pray
because we live for the ultimate.
We pray
because Jesus isLord
and your kingdom is in our midst.

from the Baptist World Alliance Day order of service.

SQUARED CIRCLES (Proverbs)

To serve God
and money

To seek the kingdom of God
and the security
of power and prestige.

To worship God
and be indifferent
to a neighbour's misery.

To hear the word of God,
and turn a deaf ear
to the cry of the oppressed.

To partake of the Lord's supper,
both those who eat well
and those who go hungry.

A caring economic system
with ten per cent Epicureans
and 40 per cent Lazaruses.

A Christian civilization
that trains itself to fend off
every kind of barbarism.

Harmonious living with justice,
under a constitution and laws
made for the few
to perpetuate their power
and cover up their crimes.

The national reconciliation,
of an oppressed people
with a minority that continues
to exploit and exclude them.

The option for the poor
and cordial relations
with the dictatorship of the rich.

Communism and participation,
under hierarchical powers
who act like the owners
of the church.

Gospel ministry,
and ecclesiastical career.

The following of Jesus,
avoiding all conflict
and problems with the powerful.

When will our eyes be opened
to recognize the difference
between a circle and a square?

Ronaldo Munoz (Chile).

A SPECIAL VISITOR

by Mary Hart

SINCE we moved into the new hospital two and a half years ago we have become used to visitors. We have hosted a number of important functions and entertained many dignatories, but the 10th October 1987 was to be something extra special. Our visitor was not just a VIP but, as our District Commissioner pointed out, a VVIP.

Looking back ten minutes after he had gone the days of hectic preparation seemed more vivid than the visit itself. Now, with a video of the event and many photographs, we can appreciate the two hours he spent with us as the climax of a unique occasion.

It was some months ago that we first heard that a member of the British Royal Family was visiting Bangladesh. The Duke of Gloucester was coming on a Government Trade Mission but as he has a special interest in LEPRA (The British Leprosy Relief Association) the British High Commissioner was hoping to arrange a visit to Chandraghona as part of the Duke's Programme. Of course, in January the possible visit of the Duke of Gloucester was viewed with somewhat detached excitement.

When the Duke's personal detective turned up to visit the hospital and discuss the details in early September, the reality of the visit began to sink in. I remember receiving a letter telling me that the Royal party was staying for lunch in my house. I was in UK at the time but I lost a fair bit of sleep as I thought over what to feed a Prince in rural Bangladesh in the middle of October. Would he like pumpkin, raw, fried, boiled or mashed!!!?

I returned to Bangladesh and Chandragona ten days before the 'big day' and even then the full impact of what it meant had yet to hit us. I was still preoccupied with what we would eat, Bob with the protocol of who should be introduced first and David Kerrigan with the supervision of giving the hospitals and compound a spring clean.

We were yet to hear of bouquets of flowers, flags, bands, Parade Grounds and red carpets. The British High Commission had told us that the Duke's visit was to be an informal one but we were soon to realise that an informal Royal visit is a contradiction in terms.

This was the first time that a member of the British Royal Family had visited our district and there was no way that such an event could pass without some formality and ceremony. Discussion with the local officials made us realise that there would have to be a compromise. Our idea of informality and theirs of what was proper for such an important person had to be reconciled.

So it was that the whole of one night was spent concreting the area just outside our garden for the use as a parade ground for a Guard of Honour. The Superintendent of Police actually wanted the Guard of Honour inside the garden which meant concreting our front lawn. I felt like Mrs Pankhurst or the women of Greenham Common as I fought to protect the grass it has taken me most of the last seven years to grow.

Preparations continued feverishly right through the last day as we cleared the two rooms in our house that we were to use for the meal. Our main bedroom was to be used to serve the food and the dining/sitting room would be arranged so that everyone could have a place to sit and eat. During the night before the Duke came Bob was called out to the hospital and he found the garden a hive of activity with people starting the cooking, putting up a marquee (this was to be a place to feed drivers, police etc.) and whitewashing anything that did not move.

Saturday 10th October 1987 dawned grey and cloudy. We had been having rain for a few days but were certainly hoping that THE DAY would be dry. The walk up my hill and the inspection of the Guard of Honour would be very difficult in the pouring rain, and what if the borrowed red carpet was not colour-fast? Many quick prayers were said about the weather and apart from a few drops early in the morning we had a fine day.

There was so much to do, Janet Kerrigan and I spent the morning in a bustle of last minute activity getting everything ready for lunch. Table decorations were little vases of artificial flowers in red, white and blue and added a nice touch to the room.

By 12 mid-day we were ready and able to go off and get washed and changed. I put on my uniform sari and rushed over to the Leprosy Hospital where I was to meet the Duke in a line-up outside. I had pinned my name badge on to hold my sari together and when I got to the hospital the staff were keen to clean the badge up for me, which they did by rubbing white chalk into the indented letters. I had hardly got

myself pinned together again when whistles began blowing everywhere. That was the early warning system, the Duke was only a few miles away.

We all rushed outside and began to form the line. Little Lippi Chakma, who was to present the bouquet to the Duke had a quick practice. The bouquet was lovely but far too heavy so we arranged that I would hold it until the very last minute.

Now we could hear the siren from the escort car, my knees were shaking though Lippi seemed perfectly calm and then the cars swung through the gate and out stepped the Duke.

I thrust the flowers into Lippi's hands and said, 'Give it to the man in glasses,' then looked up to see two white men in glasses coming towards us.

Somehow she got it right and managed to carry the bouquet the few steps required. The introduction of those in the line followed and then the Duke was in the hospital.

LANGUAGE SUMMER SCHOOL
at
THE BAPTIST CENTRE
OF LES CEDRES MASSY

25 July to 12 August 1988

The minimum age limit is 16 years and a minimum of two years' school French, or the equivalent is required.

Classes are at three or four levels ranging from a basic revision course to an undergraduate level.

FEES – including tuition and full board

Two Weeks (until 5 Aug) 2400 FF
Three Weeks (until 12 Aug) 3400 FF

Further information from: ***Mr David Boydell,***
Ecole de Langue Français,
17, voie de Wissous,
91 300 Massy, France.

Of the whirlwind tour that followed I have only vague recollections. Little cameos spring to mind. . . . The presentation by the Duke of two boxes of instruments for the hospital, the man carrying a bottle wrapped up in a black dustbin liner which it turned out contained Malvern Water for HRH and the crowds that followed everywhere with security men, officials, High Commission representatives and numerous camera men.

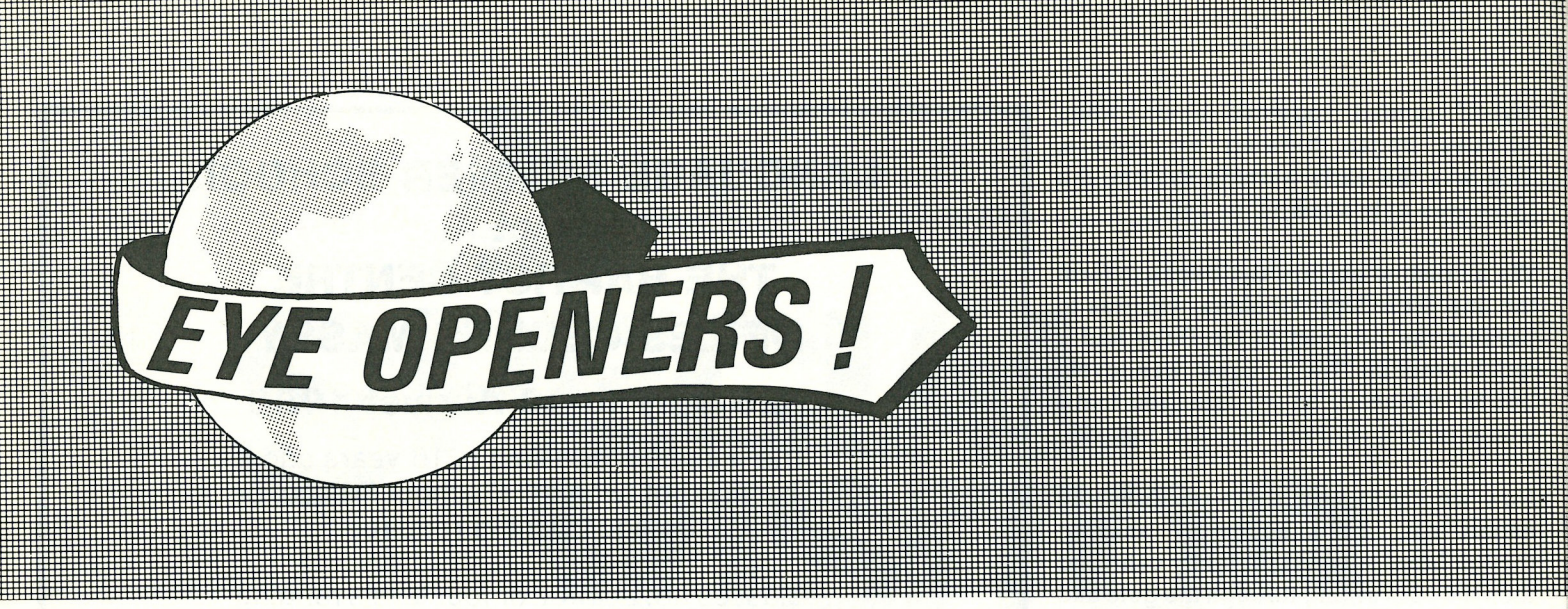
Give it to the man in glasses!

It did not take long to show the party round both hospitals and then it was lunchtime, and the climb up our hill.

First, we were to have the Guard of Honour. The threatened 20 piece band had been reduced to a loan bugler who played as the Duke stood on the dais between the Flags of Britain and Bangladesh. It was an evocative moment and one or two found tears in their eyes. Little Becky Kerrigan presented the gift from the Hospitals to His Royal Highness and then they were all in the house for lunch. After all the anxieties and hours of preparation the meal was soon eaten and the farewell speeches made and it was time to leave.

The children, two English, two German and two Japanese, were ready at the bottom of the hill to wave their homemade Union Jacks as the Duke left. The two Japanese children had made the flags and had used chop sticks for handles. It was over, the VVIP and the VIPs all driving off one after the other and we were left exhausted and hungry as we had not had time to eat ourselves.

When the visit was shown on Bangladesh Television 11 pm news we were all fast asleep and missed it. Now we have our own video tape of the visit as a permanent reminder of a very Special Visitor.



CHRISTIAN GROWTH IN CHINA

JUST over ten years ago an 'Education in the Two-line Struggle Movement' took place in the Anhui province of China. Local Christians were among those who attended special study classes under the watchful eyes of the local militia.

One evening in 1977, a cadre heard that some Christians taking part in the classes were holding a secret prayer meeting. He reported to his superior simply that counter-revolutionary asctivities were afoot. The superior strapped on his gun and went out to break up this clandestine meeting of subversives.

He burst int the room with his gun drawn only to find several old ladies praying. It is reported that the screaming women ran out past the confused and embarrassed official.

Since the Cultural Revolution, there has been a rapid and hard to explain growth of Christianity in Anhui. In Laian County, for example, there were only 11 Christians before Liberation. Between 1949 and 1976 the number grew to 77. Since then the number has shot up to 989.

The Christian movement after the Cultural Revolution was started by women in their 70's. Although they made no attempt to proselytize, the movement began to attract younger women as well. In Laian 820 of the 989 Christians are women; 394 of them are over 50 years of age and 194 are between the ages of 40 and 50.

Each Sunday morning, Christians gather immediately after breakfast for worship. First there is a period of singing. Hymn tunes are borrowed from Chinese folk songs. At about 9.30 a.m. a person stands and begins to explain a Bible passage. Since such groups lack the guidance of a minister, the preacher is usually a person of some position in the community. After speaking for a short time, more songs are sung and the sermon is resumed.

Afterwards a prayer is given and there follows a time when the worshippers call out loudly that they have sinned and are in need of repentance. The entire service is over in under two hours.

There are very few Bibles or hymnbooks available. Some people have notebooks in which Bible passages and hymns have been copied by hand.

The reception of local officials to the growth of Christianity has been mixed. But Christians are considered to be good workers and there is a saying which goes: 'If you believe in Christianity, you will carry on production and take the lead in turning over grain to the state in order not to bring discredit on your religion.' Christians are careful to schedule their meetings to avoid any conflict with their work duties.

PIMU HOSPITAL

AT Pimu, Zaire, where part of the hospital building has collapsed, Richard Allan has been working on the rebuilding of the hospital wall.

'The wall is near to completion and we, and all our Zairian colleagues, are rejoicing at the thought of having two more useable wards for the hospital,' writes Jo Allan.

'The inconvenience has been something which everyone has learned to cope with, but now that the end is in sight it is a great blessing.'

What's happening in the Church around the World

IBADAN DECLARATION

A DECLARATION, which establishes guidelines for improved relationships between missionaries in Africa and African Baptists, was signed at the end of October. The signing was the culmination of a meeting of representatives from the various African Baptist Unions and nine Baptist mission bodies from around the world.

The BMS was represented by Derek Rumbol, Assistant Overseas Secretary, and the Baptist Community of the River Zaire was represented by Pastor Nkwansambu, Regional Secretary for the Lower River area of Zaire.

The Declaration is divided into two parts: a declaration of the theological understanding of mission, and a declaration of principles for partnership between Baptist national conventions/ unions and mission boards in Africa.

The statement underlines scriptural authority, the Trinity, justification by faith in Jesus Christ, the missiological purpose of God, the commonality of humankind in creation and in the availability of redemption through Jesus Christ, and the mission of Christians to involve themselves in God's eternal purpose on earth to bring everything together under Christ as head. The Declaration then proposes certain guidelines for those, both missionaries and Africans, who seek to work in a partnership of equality in order to carry out this mission.

Baptist leaders who were present at the consultation in Ibadan have commented positively on the declaration.

'It clarifies and confirms the relationship of mission boards with the Church in Africa and recognizes that the initiative is now with the African Church,' said Derek Rumbol. 'But that church continues to seek our cooperation.

'The consultation was valuable in that people from the Baptist churches in Africa were meeting together for the first time. French and English speaking African Christians were able to share ideas and as a result they widened their horizons and began to see that they had a common task in the evangelism of Africa.'

The only sad note sounded at Ibadan was regret that the Southern Baptist Convention was not officially represented because of a long-standing meeting arranged for their primary area staff. The SBC has promised to discuss the Declaration and prepare a response to it.

NEWS FROM JINAN, CHINA

The following are excerpts from a letter written to the Rev David Edwards of New Zealand (BMS 1947-1959) by Bishop Stephen Wang (Wang Shen Yin) on 10 October 1987.

* * * * *

On Sunday 20 September we went to Zhoucun (Choutsun) another big centre of the BMS to ordain pastors and elders. There were two pastors and elders. There were two pastors from Jinan and four local pastors and we ordained four new pastors and two elders. The significant thing was that the local TV came and took a TV record for us on the spot. They promise to give us a video record.

* * * * *

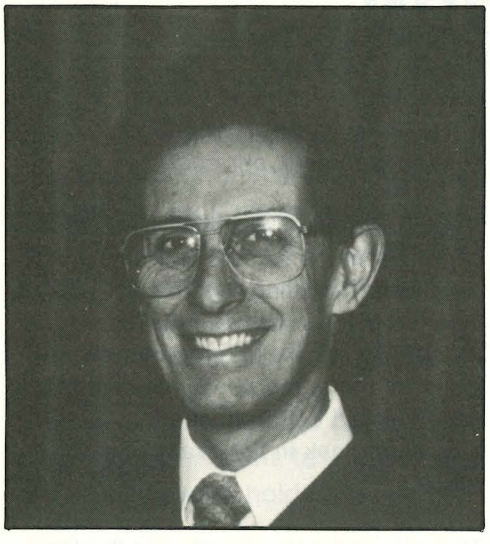
Yesterday (9 October 1987) the Shandong Theological School was formally opened. There are 43 young people who took part in the opening ceremony and another ten or more students are expected to come. All the teachers are from different parts of the Shandong Province and they were all present at the ceremony.

'Bishop Wang is writing a commentary on the New China Hymnal, and I have been able to assist him in supplying information on some of the western hymns. He is also a Director of the Amity Foundation,' writes David Edwards.

NEW MISSIONARY CANDIDATES

Featuring seven more missionary candidates accepted at the November General Committee meetings.

David Birkett



DAVID BIRKETT, from Preston, is 52 and is a member of Ashton Baptist Church in Preston where he is a deacon and deputy organist.

David has worked as a health education officer, a secondary school teacher and is presently teaching in a primary school. After two terms of missionary training he will be going to Zaire to work as a teacher.

LEE and EVELYN MESSEDER are members of Histon Baptist Church, although they live in Bristol, where Lee is a student at the Baptist College. They will be going to Brazil to be involved in pastoral and church planting work.

EDITH DAWSON comes from Glasgow and is a member of the Spring Hill

Edith Dawson

Baptist Church, but she works over the border in Carlisle at the Cumberland Infirmary as a medical physics technician.

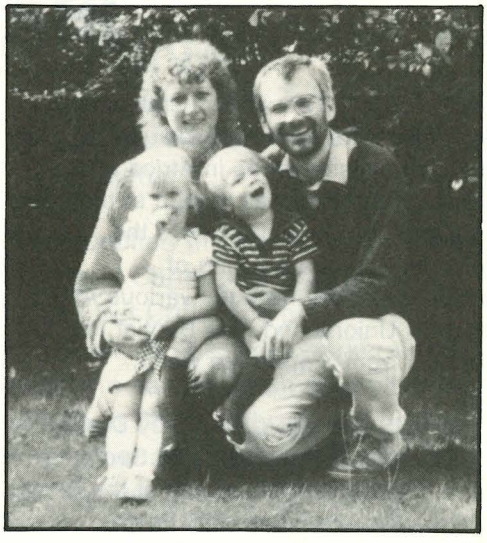
She has been accepted for work as a pharmacy technician in Zaire, but before she leaves for Africa she will spend some time doing missionary, language, and probably tropical medicine training.

PHIL COMMONS is also involved in health work. She works as a physiotherapist in Leeds alongside two former BMS Medical Missionaries.

'So she already knows a lot about the work at Chandraghona in Bangladesh,' David Wilson told the General Committee.

Apart from her professional work, Phil

Lee and Evelyn Messeder



is Secretary of the Hospital Christian Fellowship and very much involved in the life of Moortown Baptist Church, Leeds.

HUGH and FREDA KENNEDY are not exactly new to work in Zaire.

'It is almost 20 years to the day that we were farewelled to Bolobo,' Freda told the committee.

Hugh Kennedy has been working as an ophthalmologist in Scotland, but is now retiring and at the request of the Baptist Community of the River Zaire, will be going to work at the Evangelical Medical Institute in Kimpese. He will also be undertaking teaching and consultancy work in Ophthalmology.

'It has been good to see how God has opened a door back to Zaire,' he said.

A SCOOTING LINK

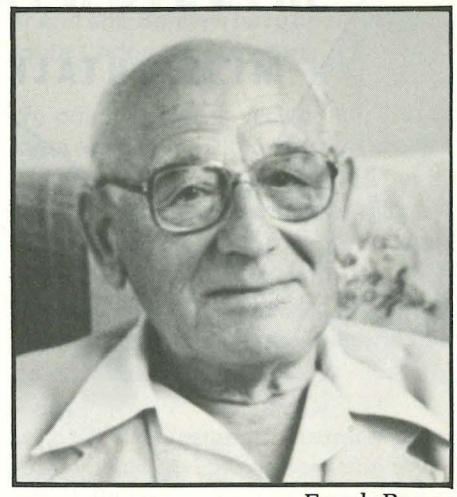
SOME time ago, Frank Raper, a former missionary in India and now a resident at South Lodge, solved the problem of getting around Worthing when he bought a second-hand Portascoot. This enabled him to visit the sea-front regularly.

However, the chain broke. He tried the place where he'd purchased the machine, but they couldn't help. The link was German and they couldn't find a new chain anywhere. So Mr Barrett, the warden of South Lodge, set out on a search. He tried cycle shops and typewriter shops. As well as looking around Worthing, he tried Eastbourne, Littlehampton and Chichester. But no one seemed to be able to help and Frank was getting really disheartened now that he couldn't get out and about.

As a last resort, Mr Barrett decided to try a chainmaker. In the Yellow Pages he found a Birmingham firm and telephoned them. To his delight, the person who answered the phone said he was a Baptist and was planning to hear a BMS missionary at his church that night.

He sent two links to South Lodge at no charge. They arrived the next day and were exactly what Frank needed.

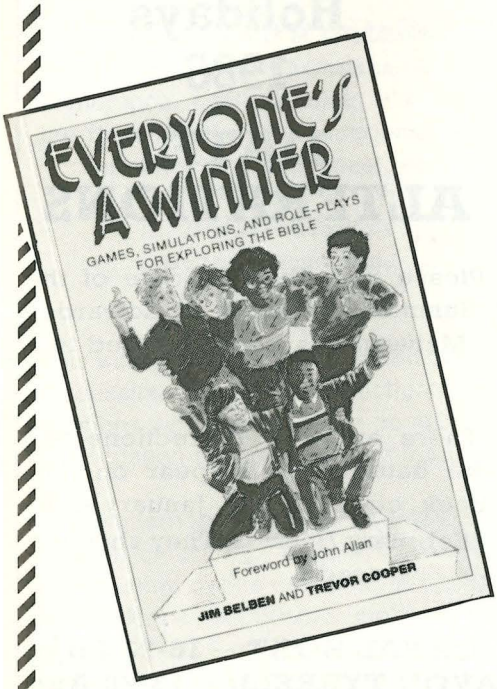
Frank Raper is now in his 80's. He used to work in what is now Mizoram and was one of those responsible for the translation of the Bible into the local language.



Frank Raper

BOOK REVIEW
PUTTING YOU IN THE PICTURE ABOUT TWO WINNERS

RARELY do we find a book that is a must to add to a collection, but the Bible Society has just issued two books which *every* church should possess.


EVERYONE'S A WINNER
GAMES, SIMULATIONS, AND ROLE-PLAYS FOR EXPLORING THE BIBLE
Foreword by John Allan
JIM BELBEN AND TREVOR COOPER

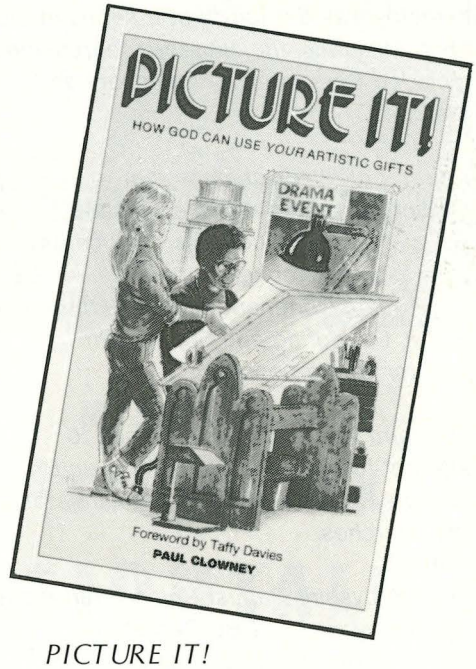
EVERYONE'S A WINNER
by Jim Belben and Trevor Cooper,
published by the Bible Society
at £3.95.

If your church has no youth group, a small youth group or an overflowing youth group *Everyone is a Winner* is a great help. It's full of advice about how to help young people (and not so young) explore the Bible – its themes, its message and its relevance for today – through games, simulations and role-plays. The role play revolving around a church meeting might be a bit too close to the truth for some of us! The back cover describes the book as a 'gold mine' and anyone interested in a work among young people should certainly get hold of a copy.

Is your church notice-board still adorned by ten-year-old posters and dog-eared pieces of duplicating paper? Could it use a bit of revamping? Does your church magazine look dull and lifeless? Do your ideas for a poster advertizing a special church event end with sugar paper and a magic marker?

Then the second Bible Society book *Picture It!* will be a valuable 'How To' book for your church. It explains in simple English the many ways that art can be used effectively by churches. From banner-making to masks, from overhead projector acetates to greeting cards, this book covers a multitude of ways of harnessing your hitherto undiscovered artistic skills and using them to enhance your church life.

Both books are highly recommended.



PICTURE IT!
by Paul Clowney,
published by the Bible Society
at £3.95.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

ONE WORLD — ONE TASK

SCOTTISH Baptists, who attended a weekend at Pitlochry in November are now better informed on world-mission and in particular on work in Zaire.

'They spent two days of hard, concentrated missionary study and engagement over the weekend, reports BMS Scottish Representative, Ron Armstrong.

Ron was aided by his wife Rita as he led the programme, and the guest speaker was Rosemary Giboney, recently valedicted at her home church in Dundee before returning to Zaire.

The subjects considered varied from 'What is Christian mission?' and 'Why is Christianity a missionary faith?' to 'How to put more life into your church's missionary programme.'

'Interest was sustained by the judicious use of overhead projectors and film-slide presentations, together with discussion workshops and missionary games.

'The weekend just flashed by' commented one departing guest, which pretty well summed up what was an inspiring, informative and educational missionary conference. For those who attended, it is now a clear case of 'Hats off to the past and coats off for the future.'

MIDLANDS MOVEMENTS

DAY Conferences are a great help in missionary education, although attendances are often not as high as they might be.

Three such conferences took place in the Midlands in November. The one at Madeley was the fourth of a series in the West Midlands, the churches represented included Shrewsbury, Pontesbury and Wem.

Another at Minchinhampton in Gloucestershire was called 'Space Odyssey' and included items such as Operational Briefing, Spiritual Check-Up, Flight Plan, Command Module, Operation Brazil, Debriefing and Signing On. This was for young people.

The third was a joint conference to attempt to bridge the gap between BMS and the Baptist Unions in the minds of the churches.

The Derbyshire Baptist Union arranged a special event, the DBU Secretaries working with the BMS Area Representative and the County members of the BMS General Committee.

Three sessions were planned, each focusing on a different BMS area — Brazil, Bangladesh and Zaire — and using BMS literature and audio-visual materials. Alongside the adult programme, children's activities, also using BMS materials, were arranged.

In the final session we were joined by the Eastbourne Young People's Summer Holiday Re-union. Led by Martin Pearse they presented us with a challenge, including the use of drama and an interview with BMS candidate, Dr Janet Prentice.

We went home with much to think about. We had learned new facts about our brothers and sisters who serve Christ's people overseas.

We realised how little we know and how much more there was still to discover. We had learned more of BMS resources available for us to use in our churches. We had been challenged about our own service of Jesus Christ. We had enjoyed fellowship with those who had come. However we were left with other questions which both saddened and challenged us.

BREAK OUT

BMS Summer Holidays 1988

DATE ALTERATIONS

Please note that the date of the Summer Holiday at St Edwards, Malvern has been changed to 25-31 July.

There are also corrections to the dates which appear on the back cover of the January and February *Heralds*. They should read:

CANAL BOAT — 16-23 July
AVON TYRRELL — 13-20 Aug

The other details are correct!

CHURCH-STATE RELATIONS IN LATIN AMERICA

– a day conference

At New Road Baptist Church, Bonn Square, Oxford on Saturday 12 March 1987. 10.00 am to 4.00 pm.

Speakers –
REV DAVID GRAINGER
(Principal, St Andrew's Hall, Selly Oak)
REV ALVAN GRIST
(Chair, Oxford-Leon Trust)
MS WENDY TYNDALE
(Head of Latin American/Caribbean Group, Christian Aid)

For further details contact **Stephen Heap,** 58 Blackbird Leys Road, Oxford OX4 5UR. (Phone Oxford 774187) OR **Helen Stanton,** Christian Aid, Hythe Bridge Street, Oxford.

A few extra details:

this is being billed as a Christian Aid/BMS conference. Each speaker will address the theme out of the experience of the country they know best, viz:

David – Brazil
Alvan – Nicaragua
Wendy – El Salvador

This will take up the morning, with time for discussion. It is the theme of church-state relations which is our main concern, not the situation of individual countries.

In the afternoon there will be small group discussion on, eg, 'What the Bible says about church-state relations', 'A Christian and violence', 'A Christian and revolution'.

This will be followed by an attempt to relate the implications of what we have said and heard to ourselves.

SOUTH LODGE

RESIDENTS of South Lodge, the BMS retirement home in Worthing, were hoping to move back this month, or at the latest in March. As previously reported, the house was extensively damaged in the 'hurricane' which swept through south east England late last year.

On the night of the storm, three chimney stacks were blown to the ground and landed in the neighbouring garden, said Mr Barrett, the warden.

'They damaged the roof slightly, but the high winds were responsible for most of the damage, destroying the roof completely. Debris also came through the windows and many of them will need to be replaced.

'Before the storm, the garden had been looking lovely, but it is now a wilderness. A lot of the damage at South Lodge has been caused by the rain which followed the storm. The roof was damaged, but the builders were unable to come until two weeks after the storm, so the building remained unprotected.

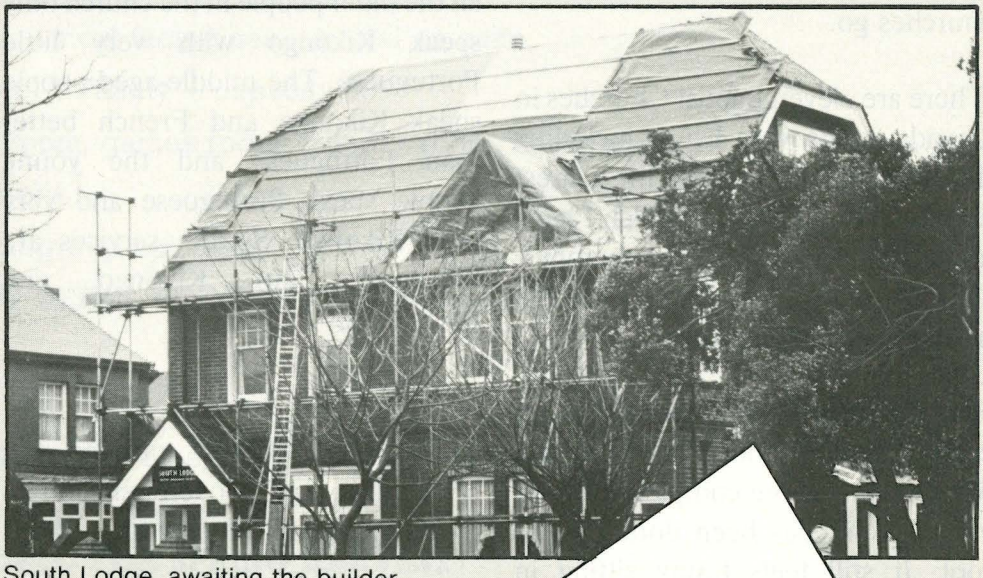
'Apart from repairs to the roof, all the rooms will have to be redecorated and four of the five will have to be recarpeted.'

Mr and Mrs Barrrett have been wardens at South Lodge for six years.

'We enjoy the work very much. The residents are like most old folk. We are grateful for the support we receive from local Baptist churches, especially since the storm. One church took up a special communion offering for us. Local Baptists have also helped in practical ways by helping to remove debris left by the collapse of the roof.'

Keith Bryan, a former China missionary, is the longest staying resident and also the oldest. He has written a letter to the BMS to thank the Society for all the concern and care shown since the storm.

Five residents have moved, for the time being, from South Lodge and are living in a BMS furlough house with the wardens. Two are staying in a nursing home in Worthing and two are in a Council nursing home in Shoreham.



South Lodge, awaiting the builder

MISSIONTALK
MISSIONTALK
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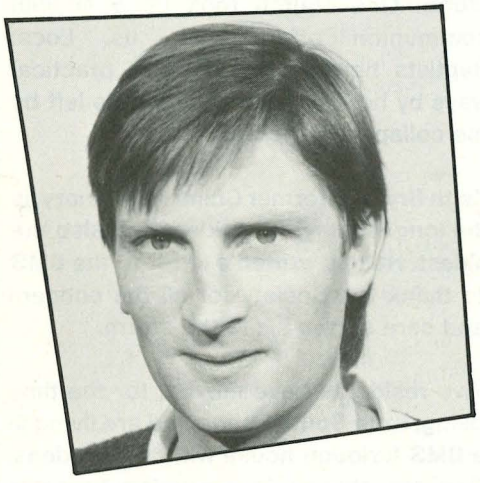
MISSIONTALK

SETTLING *into* NEW SITUATIONS



NEW missionary to Angola, Colin Pavitt, is spoilt for choice as far as churches go.

'There are eleven Baptist Churches in Luanda, some very lively, including the city centre church, but the nearest church to me is Samba, which I have joined. That will make the membership about 174, so you can see it is a medium-sized church.

'The building has been under construction for about two years, the walls are just about completed, but as yet no work has been done on the roof. It still feels funny sitting in church each week with no roof and only tree trunks as seats. They can get a bit uncomfortable after sitting for an hour and a half.

'The service is quite traditional with, normally, three choirs taking part – the ladies, the men and the older children from the Sunday School. There are 150 children in the Sunday school, which meets before the morning service.

'The hymns are all in Kikongo, so I have no idea what I am singing! But I am sure the Lord enjoys it. We also sing unaccompanied, which makes me laugh at times, because different sections of the congregation sing slightly different versions of the same tune.

'Language is a problem. For example, all the older people in the church only speak Kikongo with very little Portuguese. The middle-aged people speak Kikongo and French better than Portuguese and the young people speak Portuguese and very little Kikongo. So the services are translated into Kikongo and Portuguese.'

ALISON COTTAM arrived in Bangladesh last November and is trying to adjust to a new life-style.

'Many aspects of life in Bangladesh are different from life in Britain. Six months in India, from 1984-85, was a useful introduction to Asia. However, I have much to learn and I am conscious of being a foreigner in a strange land. I have to get used to being stared at in the streets. Cultural attitudes to women are influenced by Islam and there are restrictions on where you go, who you speak to and how you dress.'

Alison is living in Dhaka whilst undertaking language study, but this has been interrupted.

'Following an anti-government day of protest by opposition parties, there has been a series of strikes. Travel has been difficult and that affects the work of all missionaries here. Shops and offices have been closed on certain days, as has the language school. There have been sporadic outbreaks of violence in Dhaka and throughout the rest of the country.

'The situation is unsettling and inconvenient for us, but it will be the poorest people who are most affected. Many rely on today's wages for tomorrow's food. Because of the floods, it has already been a hard year. The people of Bangladesh need our prayers.'

MISSIONARY MOVEMENTS

Arrivals

Miss V Hamilton on 5 December from Dinajpur, Bangladesh.
Miss A Isaacs on 11 December from Upoto, Zaire.
Miss Y Errington on 11 December from Pimu, Zaire.

Deaths

On 24 November 1987, in Lossiemouth, **Mrs Mary Davidson** (widow of Rev James Davidson), who served in Zaire from 1923-52.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 26 November 1987).

Legacies	£
Mr H W G Burgess	474.22
Miss P Cocker	1,555.87
Miss E F Gedge	18,000.00
Miss M G Gordon	510.79
Mr B E Hughes	250.00
Mr E H Jones	71,000.00
Miss M A Killip	29,331.64
Mrs M Nisbet	250.00
Miss A E Powell	41,052.99
Mr C J Quinton	100.00
Miss W L Weller	539.03
Mrs F D Whistance	200.00
Mr H T Wiseman	50.00

Relief Work

Anon: £40.00; Anon: £2.00.

Agriculture

Anon Oxford: £20.00; Anon Durham: £6.00.

General Work

Anon: £600.00; Anon: £5.00; Anon: £1.50; FAE Aberdeen: £15.00; Anon Durham: £40.00; Cymro: £75.00.

BAPTIST HOLIDAY FELLOWSHIP
1988

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Family holiday centre – on seafront – near town centre and Gardens

30 comfortable bedrooms – most facing sea, several en suite

10 Single, 9 Twin, 4 Double, 7 Family – capacity 60

Two Lounges, discussion room, games room, laundry room, own car park

Excellent food and fellowship

Ideal for family and church group holidays

GROUP HOLIDAYS NOW BEING BOOKED FOR 1989 and 1990

HOLIDAY FLATS

– on seafront – 7 spacious Flats – sleep 2-10

– fully equipped – colour TV – own car park

NEAR SOMERWEST WORLD FOR SPRING HARVEST

STILL AVAILABLE

RHODES 13-20 April – Rev Douglas Monkley

Brochures: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE. Tel: (0643) 3473

NOTICES

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 11-17 July
Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.
COST **£90.00** per person.

PHAB! – 23-30 July
Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.
COST **£45.00** per person.

MESSING ABOUT ON THE RIVER – 16-23 July
Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously, and be a part of this exciting holiday.
COST **£65.00** per person.

NEW LIFE IN THE NEW FOREST 13-25 August
The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!
COST **£100.00** per person.

*** ALL PRICES ARE INCLUSIVE OF VAT ***

NEW!!
BRAZIL AUDIO VISUAL AIDS

Available from 1 January
S158 'No longer passing by'

'The whole Gospel for the whole person,' is a well used phrase. In Brazil, church work has mainly attended to Spiritual needs but now Brazilian Baptists are organizing programmes of social help and care.

Order the new set and discover what is being done in the name of Christ in Brazil.

VIDEO . . .VIDEO . . .VIDEO . . .
Also a VHS video version will be available from 1 February 1988.

ALSO!

S157
FRENCH CONNEXION – WELSH VERSION

For use in Wales with a Welsh spoken commentary.

NEEDED OVERSEAS

ZAIRE
– Teachers of Science
– Administrator
– Doctors
– Pastors
– Theological teachers

BANGLADESH
– Pastoral couples
– Doctors

BRAZIL
– Pastoral couples

SRI LANKA
– Pastoral couple

VOLUNTEER FOR ZAIRE
– for six months, to assist in building and maintenance work

Please write to:

The Personnel Secretary
BMS
93 Gloucester Place
LONDON W1H 4AA

MISSIONARY
HERALD
March 1988

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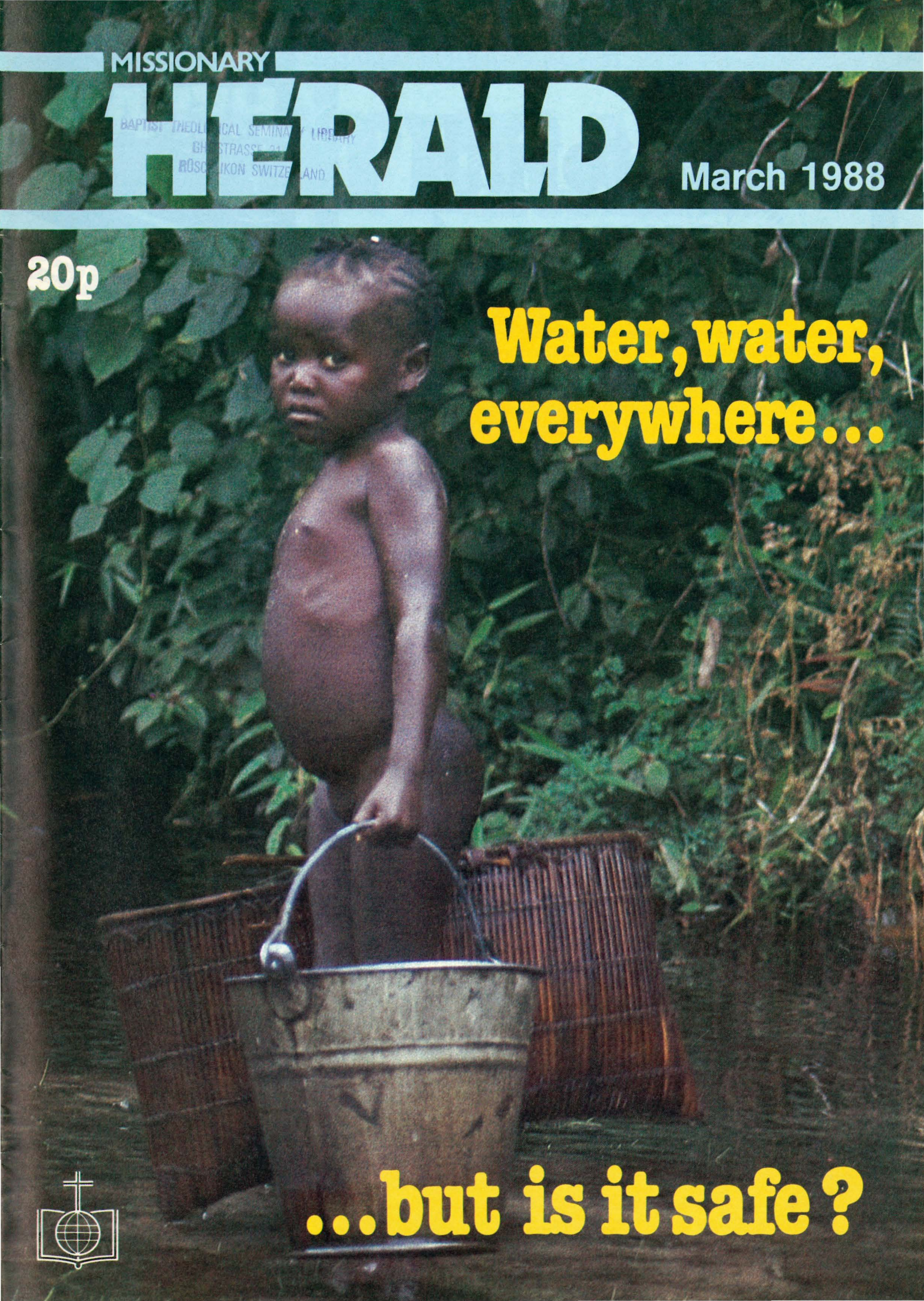

Water, water, everywhere...

...but is it safe?

Editorial Comment

THERE'S quite a lot about water in our pages this month. The cholera epidemic which affected Bolobo, Zaire, for many months last year is a disease passed on by polluted water. It occurred in other parts of Zaire too. There were quite a number of cases reported in the Yakusu area, several hundred miles upstream from Bolobo. It appears that the disease was carried down the river Zaire and those areas which took their drinking water from the river were those that suffered badly.

So the various water projects, set up to provide pure drinking water, are vital to the health of the people. One of our BMS nurses in Yakusu said, a few months ago, that she believed the water project there would prove more beneficial, in the long term, to the region's health than most of the other projects in the health zone. This, of course, was the experience in Britain a century ago. Piped water and proper sanitation removed many diseases that people had accepted as normal.

The Water Aid project for the Zairian hospitals is therefore seen as vital. The Society and the Baptist Community of the River Zaire are extremely grateful for the help that this agency is giving towards the health of the Zairian people.

But, reading the article about Bolobo, it soon becomes evident why the BMS insists on talking about healing for the whole person – body, mind and spirit. You can have excellent hospitals, the latest drugs and medicines, and the best medical skills available, but what if the fears and superstitions of the population make those in need turn away from the help that is offered? The Gospel is about offering love and care to those in physical need, but this cannot be separated from sharing the 'good news' of Him who can release men and women from bondage to witchcraft and fear.

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HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

·WATERAID·

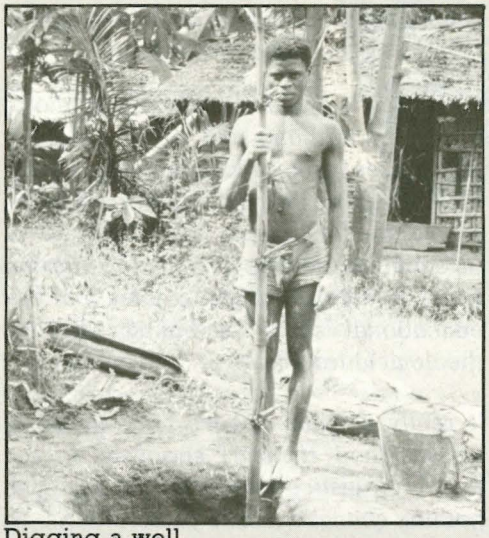
HELPING HOSPITALS

'There can be no return to health without clean water'

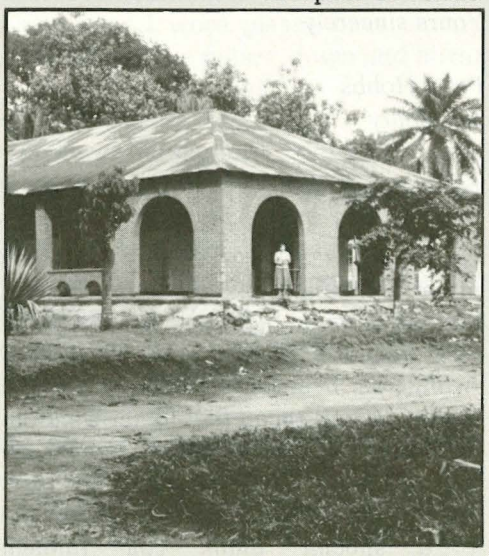
IN Zaire BMS contributes to the work of four hospitals operated by CBFZ and one operated jointly with other churches, and spread widely across the country, at Kimpese 160 km west of Kinshasa, Yakusu near Kisangani 1,500 km up river, the terminus for the river boats, at Bolobo one of the crossing points from Congo across the river, Ntondo on the shores of beautiful Lake Tumba and at Pimu, surrounded by 200 km of marsh and jungle.

As in many other African countries, there is no shortage of water from the sky, but there is a shortage of uncontaminated water fit for people to drink. This is one of the principal problems at these hospitals, and it is difficult to ensure a return to health without it. Only at Kimpese, where much modernization has been done, is there a satisfactory supply. At all the other long established locations, the fairly basic water supply systems have deteriorated over many years to a position where maintaining a supply is a major headache to Zairian and BMS doctors and nurses.

In 1985, it was decided that something must be done to improve matters and Angus MacNeill, BMS Overseas Secretary, approached WaterAid, a UK charity which was founded and is supported by the British water industry,



Digging a well



Hospital at Tondo

to seek advice. WaterAid not only supports drinking water and sanitation projects overseas by supporting indigenous self-help groups, but will also provide short term technical advice whenever possible.

WaterAid was happy to help and David Horn, formerly a District Engineer with South West Water in Devon and now a WaterAid Engineer, set out for Kinshasa. Andrew North had arranged to provide hospitality and transport for a six week tour of the hospitals.

Luckily, in a country the size of Europe, but with hardly any surfaced roads, the use of planes operated by the Missionary Aviation Fellowship made such a visit possible. The jungle airstrips cleared by villagers have brought them into close contact with the 20th century and save many hours of bumping through the mud in hard pressed Land Rovers.

At each of the hospitals David discussed the local problems with the doctor or nurse in charge and then made wide ranging recommendations: improving the extensive roof rainwater collection systems (where rain is taken from gutters to tanks) at the sites; digging a new well and installing a handpump at Ntondo, and drilling boreholes at Yakusu and Bolobo where solar powered pumping plant will

(continued from previous page)
be installed so as to avoid the constant problem of relying on expensive and difficult-to-get supplies of diesel fuel. By using a combination of these methods of rainfall collection it should be possible for all the staff and patients to enjoy sufficient water even through the dry seasons. A requirement of 20 litres per head per day was agreed; this is one-seventh of the quantity used at home here in Britain, but more safe water than is generally available in most African countries.

Things are now moving ahead. Funds to pay for the project (£195,000) have been made available and a young man named Stephen Rusk, an ex-VSO with a practical background of experience in Africa, has been appointed to go to Zaire in February 1988 for two years to carry out and supervise the work. Alan Brown in Kinshasa is already purchasing the materials so that Stephen can get off to a flying start, and we wish Stephen well in his assignment.

ABOUT WATERAID

WATERAID, AN INDEPENDENT REGISTERED CHARITY

- **helps poor Third-World people help themselves towards safe drinking water and basic sanitation**
- **was established in 1981 by the organisations and people of the British water industry**

WATERAID PROJECTS INVOLVE

- **'self-help' in construction**
- **simple technology, easy to run and maintain**
- **independent assessment and monitoring**
- **low cost — sometimes under £5 per person benefiting**

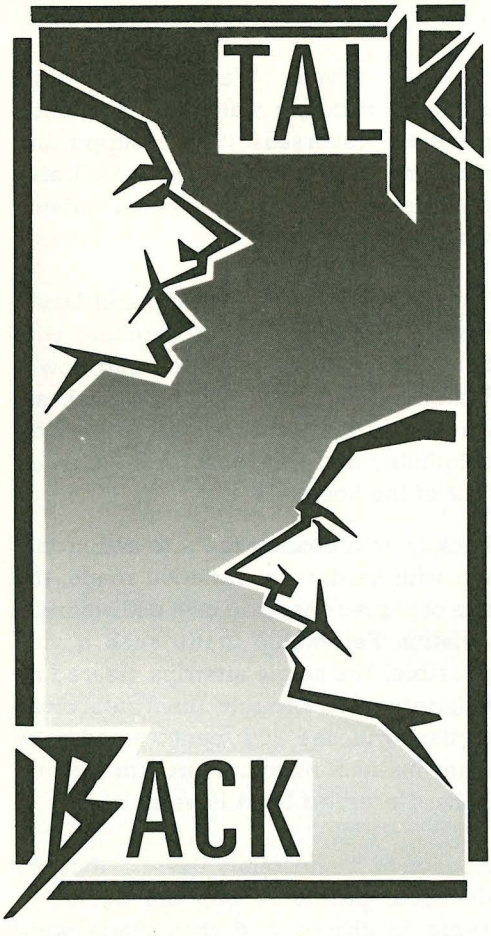
We have supported work in 27 countries and helped several hundred thousand poor Third-World people towards safe water and basic sanitation.

We can call on the expertise and goodwill of Britain's water specialists, and receive substantial indirect assistance from the water industry. This helps keep administrative costs under 10%. Headquarters has just eight full-time paid staff.

Regional Representatives in each Water Authority co-ordinate our fund raising activities. They work as unpaid volunteers.

Engineering Advisers (senior British water engineers, who also work unpaid) take charge of our country programmes, making regular supervisory visits overseas.

We have our own experienced engineers resident in Ghana, Sierra Leone, The Gambia, Uganda, Kenya, Tanzania and Nepal.



Dear Editor,

On page 4 of the January 1988 issue of the Herald, *there is a photograph, taken about 100 years ago, of a white man, standing, and a black woman, seated. The caption reads, 'Congo Pioneer George Grenfell.' The woman is unnamed and apparently invisible; the relationship between the two is not explained though one might expect them to be husband and wife.*

On pages 6 and 7 there are two photographs of husband and wife missionary candidates. The accompanying article highlights only the men's names; yet in the case of the first couple at least, they have an equal partnership in mind – 'Stella and I see it very much as a joint job, her educational skills combining with my theological training.'

It really is time that we took issues of sexism (and racism?) seriously, in the name of justice and the Gospel. Has nothing changed in 100 years?

Yours sincerely

Peter Hobbs
Aylesbury

Dear Mr Editor

I was indeed thrilled to see the photo of my father and mother in the January Herald, *and am more than grateful that the photo was included in the story of Robert Arthington, bearing in mind, as we, the family, always recall that father went out by special call from George Grenfell, on the death of Tom Comber. So from members of the family as well as from me – a special 'thank you' (though incidentally father's initials were FG not EG).*

Norman Harrison
Helston

Peter Hobbs is quite right, one might expect them to be husband and wife and they are. However, at the time of insertion we were not too sure and did not want to make a stupid mistake. The photograph came from a batch in a box together with the papers and diaries of the Rev F G Harrison kindly loaned to the Society by his family. There was no intention to make her into a non person. To put matters right, next month we shall tell the story of Rose, Grenfell's second wife, who had an important role in those pioneering days.

In answer to the second point, we highlighted certain names only to emphasize different sections of the text. You will note that in February, the report on missionary candidates was arranged slightly differently. Today the BMS appoints both husband and wife as missionaries, so we have moved on in 100 years. When George Grenfell died, Rose, who was not a missionary, had to leave the Congo.

Extracts from Ruth Clinch's diary

06.30 4 May 1986 Kinshasa

THE time has come to write about Rats. I had only seen one rat before I went to Zaire. That was behind our new house, when my husband, normally fearless, cowered inside while my young son and I destroyed its hiding place.

My next experience with rats was in the kitchen at the Protestant Welcome Hostel. I had been given a large tupperware container, a rare gift in Zaire, and had put it in the store to keep the cockroaches out of the flour. The next morning half the polythene rim had been eaten away leaving the lid just a flap – like an opened bean-can. Disgust, anger at the waste, and questions of how to get rid of the rats crowded over me.

I went to the market and bought a rat trap. I called the sentinel to help me to load it.

'Oui Madame,' – he knew all about rat traps. A Zairian is an expert on most things. He's willing to take control instantly in a manner designed to inspire confidence. Sometimes, after much damage has been done, one becomes wiser. The damage this time was to my thumb. To give him his due, perhaps my thumb should have been minding its own business at that moment. We both managed to find it very funny.

Despite burying the trap several times in exciting messes my success rate was nil!

When I entered the kitchen alone at night, as I sometimes had to do, the rats would scurry along the work benches, along the sinks and through the cookers. As I went into the security store they scrambled up the wire mesh, only pausing to register annoyance that I had interrupted them.

I thought, 'These are rats! I'm supposed to be horrified. In England I should be beside myself with disgust.'

I shrugged my shoulders and put out the tins of food for the morning. Shocked or not shocked the rats had to go. It was them or me and it was not going to be me (necessary quality for a missionary – stubborn resolution).

I bought rat poison. My son, who is a chemist, would readily testify to my horror of handling anything chemical or poisonous! I wore plastic bags on my hands to put the poison down and burnt the box and bags myself.

You know the saying, 'I smell a rat.' Well, there are not many smells that beat the smell of a dead rat in the tropics. It had become a personal vendetta – the kitchen staff knew that whoops of delight from me called them to sweep away yet another ant-ridden corpse. I don't suppose it did the ants a lot of good.

Recently one came back. It was on the shelf with the saucepans. Little Tata Nzala leapt to my aid, crashing the pans together as he smashed the broom in an effort to destroy it *in situ* – while I ran outside squealing with disgust. That one got away!

Nsona, the woman who was employed to cook the Zairian food, came to me for help one day.

'Madame, there are rats in my house. They eat our food, they run all over the baby.'

What could I do? I had learned that the Rattex Rat Extinguisher that I had used was unlikely to kill my clients but I could not quite encourage its careless use in a confined, overcrowded house. I gave her my rat traps. Perhaps she had more success with them than I did.

I had bought my Rattex in a box at the Market, but I was brought up with a shock at seeing a man sitting at a stall handling the pellets counting them into tens and putting them into screws of paper to sell, his cigarette going from bench to mouth every 50 or so.

MISSIONTALK

MISSIONTALK
MISSIONTALK
MISSIONTALK

AVC CATALOGUE

THIS has just been updated and gives details of the material available from our Audio Visual Communication department. Copies are being sent to all Missionary Secretaries, but if you need extra copies, please write in for them.

THANK YOU!

THE filled-in questionnaires sent out with January's *Herald* have been coming in thick and fast. We are now busily sorting out and collating the answers in preparation for the Home Organization Committee, but we shall also share with you the results of the survey.

It is already becoming evident that we cannot please all of you all of the time, but we seem to be pleasing most of you quite a lot of the time.

It is also clear that our readership is much larger than we thought since the majority of those who have responded have indicated that they pass the magazine on to someone else – in one case it was 16 others!

Some of you have asked questions or raised interesting points. In future months we shall endeavour to answer them.

If you have not sent in your questionnaire, please do so. By the time you read this the Home Organization Committee will have met, but your replies will still be useful to us as we make our plans for the future.

HAVE YOU SEEN IT?

THE slide tape set linked with this year's Young People's project, The French Connexion, has been received very well. But, although it has been seen by more people than last year's presentation, it has not been booked all that often.

The set should not just be regarded as a youth production. It gives an overview of Baptist work in France and of the contribution that BMS is preparing to make in that country. It is well worth seeing, especially since the Society is hoping to have personnel in France soon.

BMS RELIEF FUND

A FURTHER £4,000 has been sent to the diocese of Sambalpur, Orissa, India for drought relief. This is in addition to the £1,000 sent earlier, which we have already reported in the *Herald.*

The money will be administered from Diptipur where the West Utkal Agricultural project is centred.

Money has also been sent to Zaire for work amongst Angolan refugees still coming into the country. We shall describe the way this money is being used in more detail next month.

The BMS relief fund enables the Society to respond quickly to emergency needs in various parts of the world. We appreciate very much the contributions that members of our churches make to the fund.

Mary Hart greets the Duke of Gloucester on his visit to Chandraghona Leprosy Hospital (see Feb *Herald* 88)

FROM HERE TO ETERNITY

THAT'S the subject for a missionary conference to be held at Silver Street Baptist Church, Taunton, next month. The conference is being organized by women members of the BMS General Committee from the South Western Area and the BMS Area Representative, Peter Amies.

Peter will be taking part alongside Gwynn Edwards, the Area Superintendent, Gordon Holmes, representing Christian Aid, and Isabel and Stephen Mantel and Anne and Andrew North from Zaire.

If you would like to attend, the date is 16 April and further information and booking forms can be had from:

Miss Pauline Trounson
Coram Cottage
Pound Road
Lyme Regis
Dorset DT7 3HX *Tel: 02974 2583*

QUEEN'S AWARD

A MEMBER of the Girls' Brigade at Cecil Square Baptist Church, Margate has been working towards her Queen's Award and as part of it she concentrated on the BMS.

Julie Whiting arranged a cake stall at a recent enrolment evening. She was also sponsored for knitting squares which were made into a blanket for the elderly.

The local church feels that 'she has made a super effort, which should encourage others. In addition to the BMS benefiting the elderly in the area will have a little bit of comfort.'

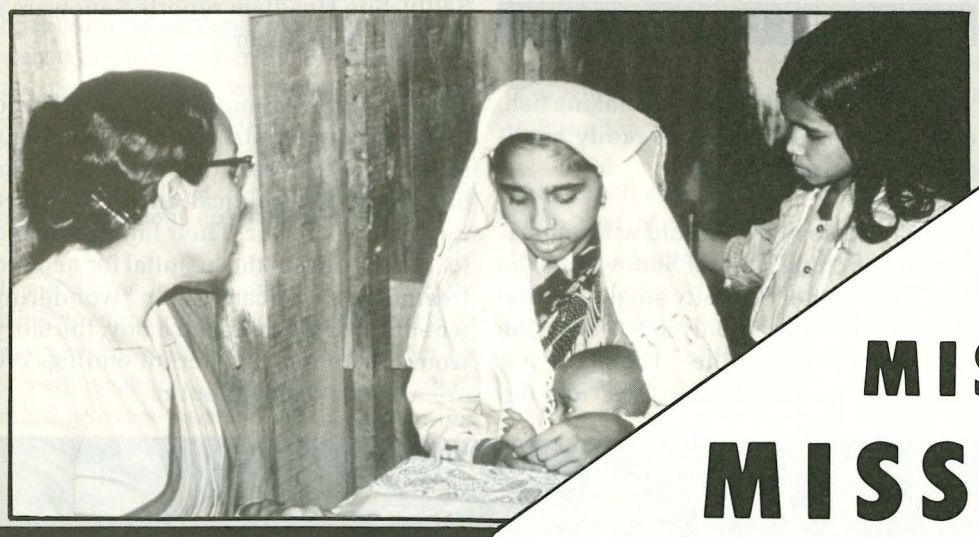
Julie's work raised £100.85 for BMS funds.

WIDOWED

MANY people have written to say how much they like the current set of birthday cards linked with the BMS Birthday Scheme. One of them pictures a lady with a baby attending an Under-fives clinic centred on Chandraghona, Bangladesh. Sue Headlam has written to us giving some sad news linked with that photograph.

'That lady lost her husband in September. He was run over by a truck that went out of control on the road near Chandraghona. So she is now a widow.'

If, on your birthday, you receive this card, please pray a special prayer for this mother and child.



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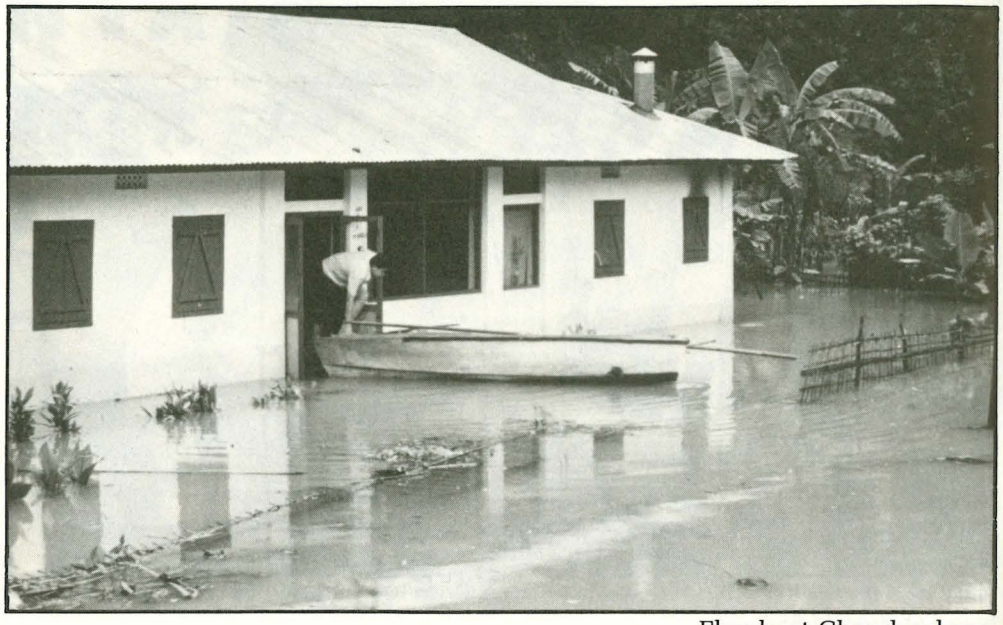
AFTER THE FLOODS



Floods at Chandraghona

AROUND Chandraghona and Chittagong, in Bangladesh, everywhere is still very damp and muddy after the floods, but most of the standing water has subsided.

'The obvious effects of the floods are the number of families camping on the central road reservation in Chittagong town,' writes Sue Headlam, newly returned to Bangladesh.

'Families have migrated to the town where at least they have a dry bit of pavement. A rather pathetic sight is to see a few cooking pots, pieces of wood and bits of straw matting acting as a shelter – the entire contents of a household.

TYPHOID EPIDEMIC

'We have a typhoid epidemic on the compound here at Chandraghona and many are ill. I am so thankful that I brought back typhoid vaccine with me to prevent others getting it. We have organized testing of our drinking water supplies. The results are, as we feared, that it is unfit for human consumption. The water supply is obviously being badly contaminated at some point between the tube well and kitchen tap.'

Reporting on the Community Health Programme, Sue said that the immunization section had expanded and that years of motivation have been profitable.

'The weaving project has developed in a way beyond my wildest dreams. They are now producing high quality, traditional, tribal designed cloth. Several women have been trained and we hope that this income generating venture will give women hope and money to help them feed their families. We are exploring sales outlets and branching out into the production of bedsheets and tablecloths.

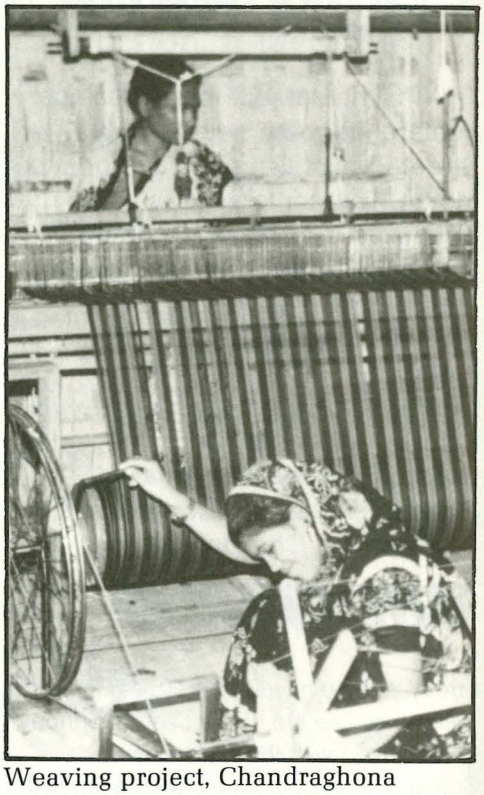
VITAMIN A DEFICIENCY

'The high calorie feed programme has faltered because of rumours and scare stories about dried milk powder being contaminated following the Chernobyl nuclear disaster. Sadly, since my return, I have seen three children irreversibly blinded through Vitamin A deficiency, something I had not seen for years, but probably due to the floods.

FOOD PRICES INCREASED

'Food prices have increased making fish, eggs and vegetables less readily available to poor people.'

Many readers of the *Herald* will remember the touching story of Senowara, who was looked after virtually single handed by her seven year old sister after the mother's death. She brought her regularly to the Under-fives clinics.



Weaving project, Chandraghona

Sadly, Sue Headlam reports Senowara's death in September.

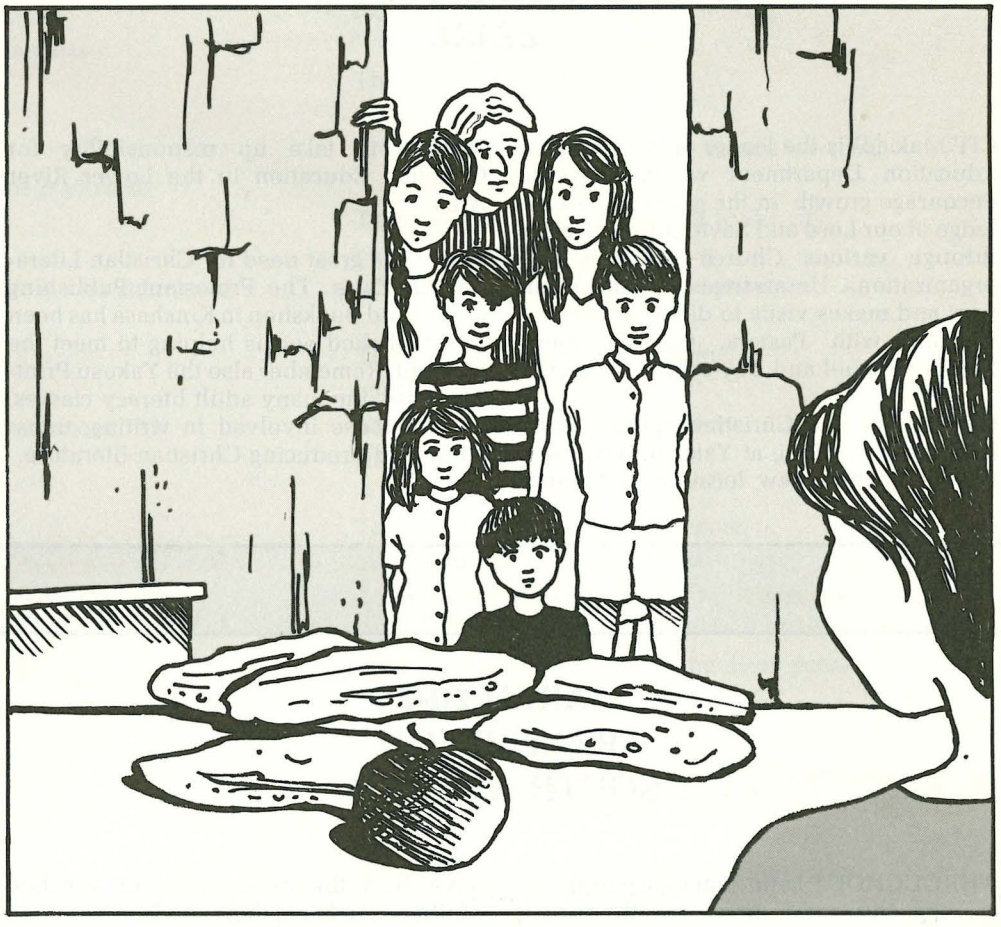
'She was unwell and losing weight and then got pneumonia. Her faithful, loving sister, now 13 years old, came for help, but due to the political unrest we were unable to go to her. Their father refused to let her come to the hospital for needed treatment. We can't help wondering whether, if she had been a boy, the story would have had a different ending. We are all very upset about it.'

TEACHING SPEECH AT VELLORE

Some extracts from the letters of Claire Gathercole, a volunteer speech therapist at Vellore, South India.

I was invited to the home of one of the children for lunch. She lives in a village near Vellore, so we went by bus. Her home is the usual tiny mud hut. It consisted of one room divided into two by a mud partition. Mind you that was better than the Uncle's house next door which was just a single room in which the family lived together with their cow!

Sunday lunch consisted of five small flat loaves of unleavened bread, made with flour and water, and an apple. No-one else ate but me and my eating was observed by a sea of faces (the extended family) in the doorway. I felt terrible but they were so keen for me to eat though, that I couldn't have refused. They'd have been really offended. It was a far cry from a Sunday roast but probably more memorable than any meal I shall ever be given. It was certainly appreciated, knowing how little they have to offer and to share.



Where the individual children are concerned I am busy drawing up Bliss charts for Magesh, Gainesh and Ali, who now needs a new one. Poor Ali, the more we work with him, the more we realize how enormous his problems are. I think because he has never been able to speak, write or express himself no-one has been able to check whether he has actually been learning anything. Yesterday when we were trying to teach him the Bliss symbols for the days of the week, we discovered he didn't even know what the days of the week were in Tamil. We were also pretty disturbed to find he couldn't count – this is a boy of 15. As far as we know he is not mentally retarded.

It just shows how an inability to speak can hamper education and development. At least we now know so that the teachers can do something about it, but I really wonder how much progress we are going to make at this late stage. He needs a lot of prayer. His motivation is good and he was told that if he worked hard he'd get a special prize at Christmas. So he became quite active in a class discussion, using imaginative gestures. Gainesh and Magesh are doing really well with the Bliss and enjoying it.

The 'speech class' I take every morning has had a shift of membership. The older children, who I already see individually, have moved to the pre-reading and reading groups, leaving a much younger class of children so it is easier to make the activities more appropriate for each child.

I have now started handing over assessments to the staff – we have a new child, Prijon, and the teachers are going to jointly assess her for speech therapy and decide what management is appropriate. I'll be helping them of course but I hope they will be beginning to get the idea. Prijon was terrified of me at first – she is now fine and joins in the speech class quite happily.

I was able to go to 'Karigiri' a leprosy research and training centre. The treatment being given to the patients was fascinating and we were able to wander round all the departments, sit in on consultations with the patients and talk with any of the staff. Some of the deformities were grotesque . . . it gives you a real insight into the leprosy work going on in India. I found I learnt a lot about leprosy too.

·PRAYER CALL·

MARCH 6-12
CHRISTIAN EDUCATION AND LITERATURE IN ZAIRE

CIT Makiadi is the leader of the Christian Education Department which seeks to encourage growth 'in the grace and knowledge of our Lord and Saviour Jesus Christ' through various Church activities and organizations. He arranges retreats, seminars and makes visits to different regions, working with Pastors, youth leaders, Sunday School and Day school teachers.

Christopher and Christine Spencer, who have been working at Yakusu, have now moved to their new location of Mbanza Ngungu to take up responsibility for Christian Education in the Lower River Area.

There is a great need for Christian Literature in Zaire. The Protestant Publishing House and Bookshop in Kinshasa has been re-established and is helping to meet the demand. Remember also the Yakusu Printing Press, the many adult literacy classes, and all those involved in writing, translating and producing Christian literature.

MARCH 13-19
NEPAL

THIS small mountain country is the only Hindu Kingdom in the world. It is one of the world's poorest countries with massive needs in many areas. BMS is one of the 37 member bodies of the United Mission to Nepal, which works in co-operation with His Majesty's Government of Nepal, in meeting some of these needs. Let us pray for the King and Government officials, that good relationships between them and the UMN may be upheld so that projects will come to fruition. Pray that there may be religious freedom as the Church of Christ grows amidst opposition and persecution.

Mr Howard Barclay is the Executive Secretary of the UMN. Lynne Davies, from the BMS, is Assistant to the Central Services Director of the UMN in Kathmandu and Katie Norris, also from BMS, is the Guest House Hostess at Amp Pipal.

Remember also new missionaries to Nepal who are engaged in language training and orientation.

MARCH 20-26
PRAYER FOR SOUTH AMERICA

THROUGHOUT Latin America, people are leaving the rural areas for the urban centres, where they believe life will be better. But the streets are not paved with gold. Ten million children live on the streets in Brazil's cities. They live by begging, robbing and prostitution. They turn to cheap drink and drugs – many being hooked by the age of ten years. In Curitiba there is a Baptist Church Children's Rehabilitation Centre; some of the children testify in a very moving way how Jesus has delivered them.

Because so many children are left to themselves for up to twelve hours a day while mothers go out to work, Baptist churches have seen the need to set up creches. Mothers can leave their children for ten or eleven hours per day. This should help to prevent some children becoming street children and give them a chance to hear the Gospel.

John Clark is the newly appointed BMS Overseas Representative for Brazil and the Caribbean. His job involves a great deal of travel, and recently he has visited Trinidad and Jamaica as well as different parts of Brazil. Pray for the safety and health of John and Norma. Remember also Waldemira Tymchak and BMS missionaries Jean and Eric Westwood working with the Brazilian Convention's World Mission Board.

MARCH 27-APRIL 2
HOLY WEEK

HOLY Week especially reminds us that world mission is not man's but God's. Thinking of our Lord's passion and death we are brought face to face with the costliness and self-sacrifice of divine love.

As the BMS Prayer Guide points out this week, 'God's mission of love to the world of people is not a slick, well advertized and neatly-packaged public relations exercise. It is sweated out in a hard and mistrusting world, where service is met with indifference, where kindness is greeted with suspicion and where love is rewarded with a cross.'

We remember those for whom Christian witness is not easy, who, faced with hostility from family and fellow countrymen, are threatened with prison and civil disability – those who are realizing the full cost of discipleship.

·PRAYER CALL·

'Ten million children live on the streets of Brazil's cities . . .'

DISPOSSESSED

They say I'm a minor,
but I have the experience and face of old age,
because years are marked by the hours one has suffered.

They say I've been abandoned,
but they forget how, why and who left me orphaned.

They say I'm violent,
but it was the violence of poverty that left me no alternative.

They say I'm a wrongdoer,
but if I snatch purses and wallets
it's because they've excluded me from the banquet of life.

They say I'm a delinquent,
but delinquency is only the face of an entire society that is rotten, sick and murderous.

They say I'm a vagrant,
but they don't give me the chance
to stand on my own two feet.

They say I'm indigent
but they can't see that what I lack
is the excess they have in their banks and stores
or hidden in their unproductive lands.

They say I'm biased,
but it's by the sweat of my poor, long-suffering people that they are able to accumulate success and fortune.

They say I'm marginal,
but it is they themselves
that have put me in the street
when they deny my parents land to work and live,
then pay them hunger wages.

They say I'm dirty and ragged,
but if I'm a ragpicker and a garbage collector
it's because their children dress and eat like princes.

They say I'm a thorn in society's side,
but the real cancer isn't me,
it's in their coffers, so well-stocked
thanks to all our unpaid work
and their empty, sterile properties.

They say I'm sickly,
but my illness serves as a remedy
for the health of their well-fed animals.

They say I'm bad company,
but what they take from me
is the awareness that they have caused my ruin.

They say I'm an embarrassment to the city,
but they're looking for an excuse
to lock me up in a correctional institution.

They say my parents are to blame,
but they had no scruples
about throwing them off the land
and into the street.

They say I'm a woman of ill repute,
but if I put up my body for sale
it's because I have nowhere to work with my hands.

They say the only solution is the death penalty,
but fail to realize
that they decreed my death sentence
when they tore me from the bosom of a family.

(From Brazil – translated from the Portuguese)

Lord,
Make us realize
that our Christianity is like a rice field:
when it is newly planted the paddies are prominent,
but as the plants take root and grow taller
these divided paddies gradually vanish
and soon there appears only one vast continuous field.

So give us roots that love
and help us grow in Christian fellowship and service
that your will may be done in our lives
through our Saviour, Jesus Christ.

(The Christian Conference of Asia)

FLYING

Michael Cranefield shares his practical skills as a laboratory technician with nurses in Bolobo.

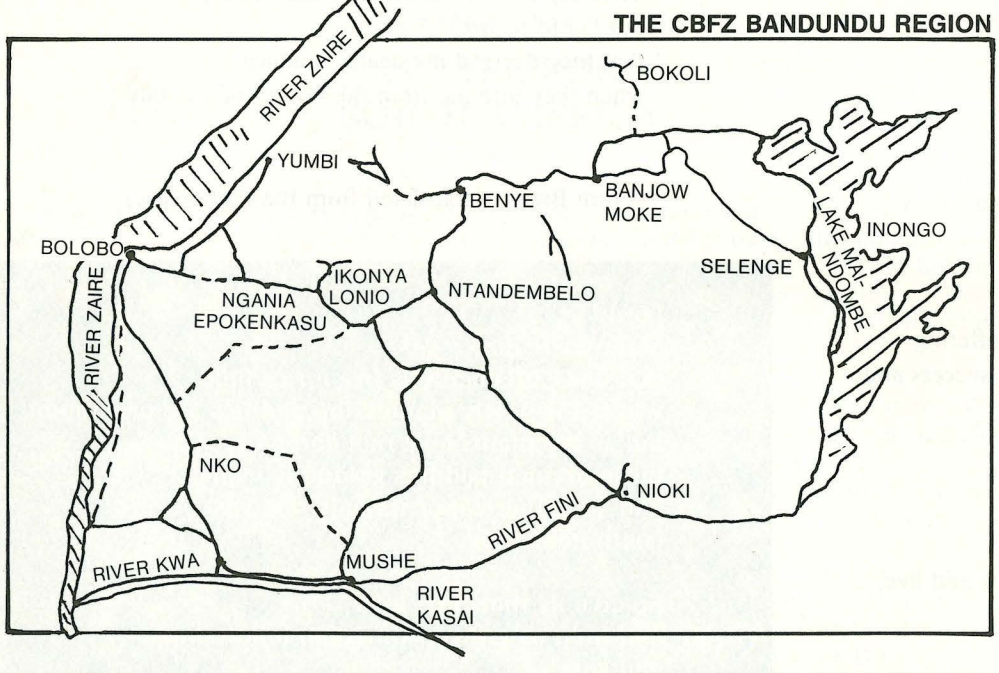
RECENTLY we went from IME Kimpese to Bolobo for a working trip. The children saw it as a holiday and for them it fulfilled all expectations. For us it was not quite a holiday but we enjoyed it all the same. We packed the sun hats and plastic spades along with the *Manual of Basic Techniques for the Health Laboratory.*

The VDU Screen of the flight control computer in the Cessna Sky Caravan showed the estimated time of landing at Bolobo to be in two minutes. We dropped below the clouds and caught a first glimpse of the town, dwarfed beside the vast expanse of water that is the river Zaire. The Zairian national anthem calls it the 'majestic' river and that seemed a pretty good description.

The Missionary Aviation aircraft swept over the small airstrip, the wind-sock making a bright splash of colour against the otherwise completely green-brown countryside. We turned and then came in on a final approach and landed smoothly. A few minutes later we were heading towards the town and then driving through it to the mission seeing the houses, the shops, the small market, the school, the hospital, the church. We arrived in time for lunch and then settled ourselves into the house that was to be our home for a month.

Why had we come to Bolobo from Kimpese? Zaire is a very big country and there are many differences between one part and another; and equally there was a big difference between the hospital at Bolobo and the hospital of IME Kimpese. At Kimpese we have a training school for laboratory technicians where I am, and have been for four years, a teacher. I believe that we are training laboratory technicians not just for our own hospital but for others too. As a teacher I wanted to get some idea of the conditions that some of our students may one day experience. Having visited Bolobo I hope that I can help to prepare our students for working wherever their experience may be needed.

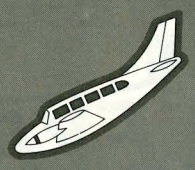
THE CBFZ BANDUNDU REGION

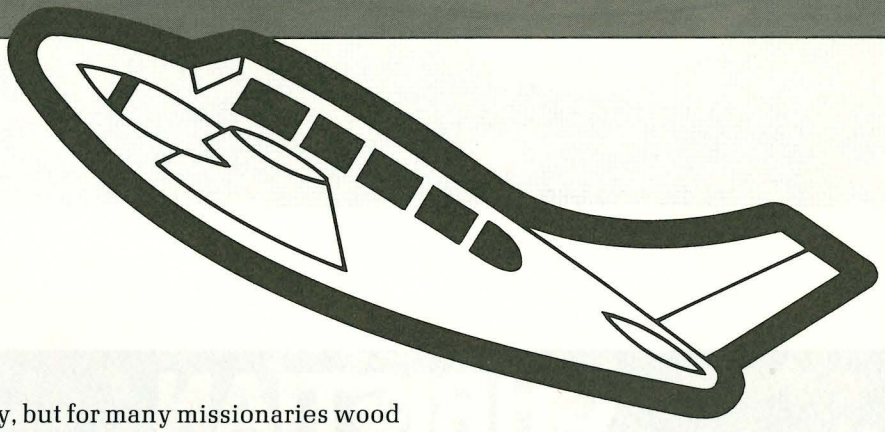


The two nurses who work in the laboratory at Bolobo Hospital had shown a desire to improve their techniques. With this in mind the head of the hospital, Dr Luzaisu, and BMS missionaries Dr David Masters and Richard Smith had extended an invitation to me to spend a month working in the lab. I was to assess what could be improved, and to show the two nurse-technicians new methods of performing tests, as well as encouraging them to continue with the tests they did well. At IME we have several well qualified technicians, both missionary and Zairian. Our immediate aim is to maintain the service to the hospital and continue in our training role, but I feel also that we should try to help others in more difficult situations than those at Kimpese.

We arrived in Bolobo during the epidemic of cholera and it was something that added a touch of sadness to our visit. Every day new patients arrived; most got better but not all. Then

·B·O·L·O·B·O·





the medicines ran out and more patients inevitably died. There was a visit from the Minister for Health and the local MP, and the Missionary Aviation Fellowship helped by airlifting urgent supplies from Kinshasa. But, in spite of all the efforts made, the epidemic continued long after we had returned to Kimpese.

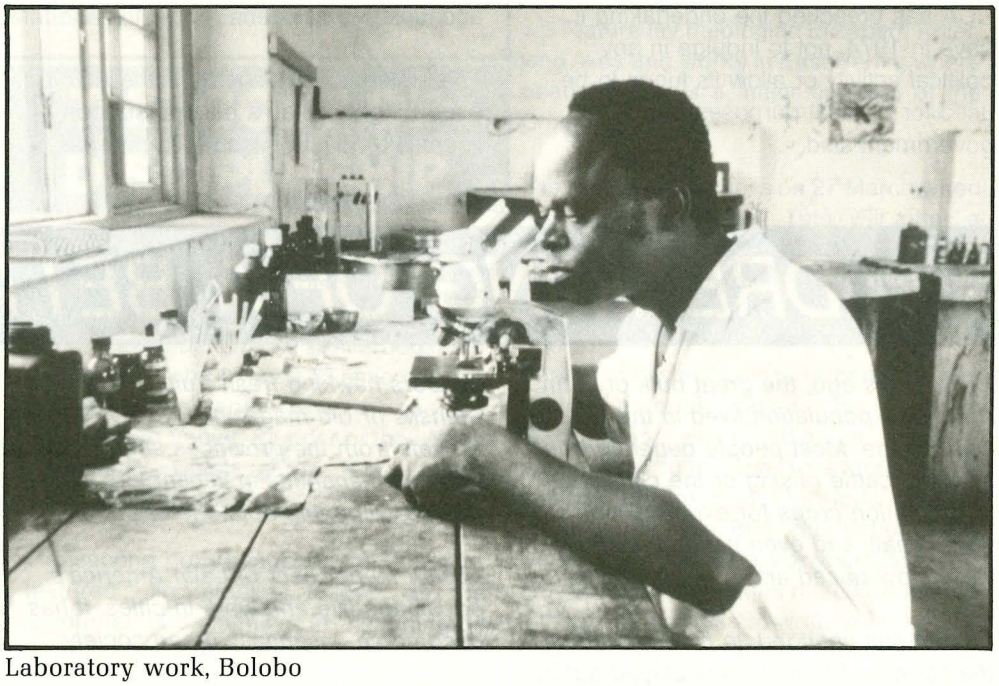
The hospital at Bolobo is situated beside the river. It was built originally by the BMS, passed for a few years into the hands of a national health organization and then back to the CBFZ. The laboratory is situated in the original buildings while the wards are more recently built. Without electricity, very little equipment and a crumbling building the lab is, by anyone's standards, basic; but a great deal can be done with very little.

Until relatively recently there were no qualified laboratory technicians in Zaire, so it is normal for nurses to perform basic tests, but a nurse's training is not necessarily the best preparation for medical laboratory work. There were a few gaps to fill in the knowledge of those I worked with. There were minor repairs to carry out, improvements to suggest, long forgotten ideas to bring back to the surface. There were no reference books to use, so I prepared a small notebook with all the basic laboratory tests explained, available and ready to hand for checking details after my departure.

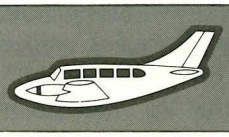
Our children enjoyed themselves playing with new friends, washing in the river and taking a trip by canoe. The way of life in Bolobo is very different from that of our home in Kimpese: a wood burning stove needs a different approach from an electric cooker to get it to produce a meal! Jackie enjoyed the novelty, but for many missionaries wood stoves, collecting rain water and paraffin lamps are a way of life.

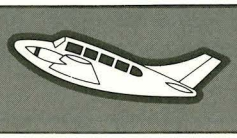
We were warmly welcomed by the church, as there is a strong feeling of unity between the churches of the CBFZ. Kimpese and Bolobo are in different administrative regions of Zaire (we had immigration formalities to complete on our arrival) and yet for the Christians in the churches we were simply a brother and sister in Christ, on a visit. We joined in worship in the church, I was able to participate in the morning prayers and weekly Bible studies of the hospital staff. We were able to talk with those we met about family life, about cholera, about God working in the world today. But more than that, I offered back to God the practical skills and the knowledge He has given me, to use in His service.

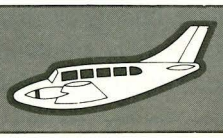
IME = The Evangelical Medical Institute at Kimpese
CBFZ = The Baptist Community of the River Zaire

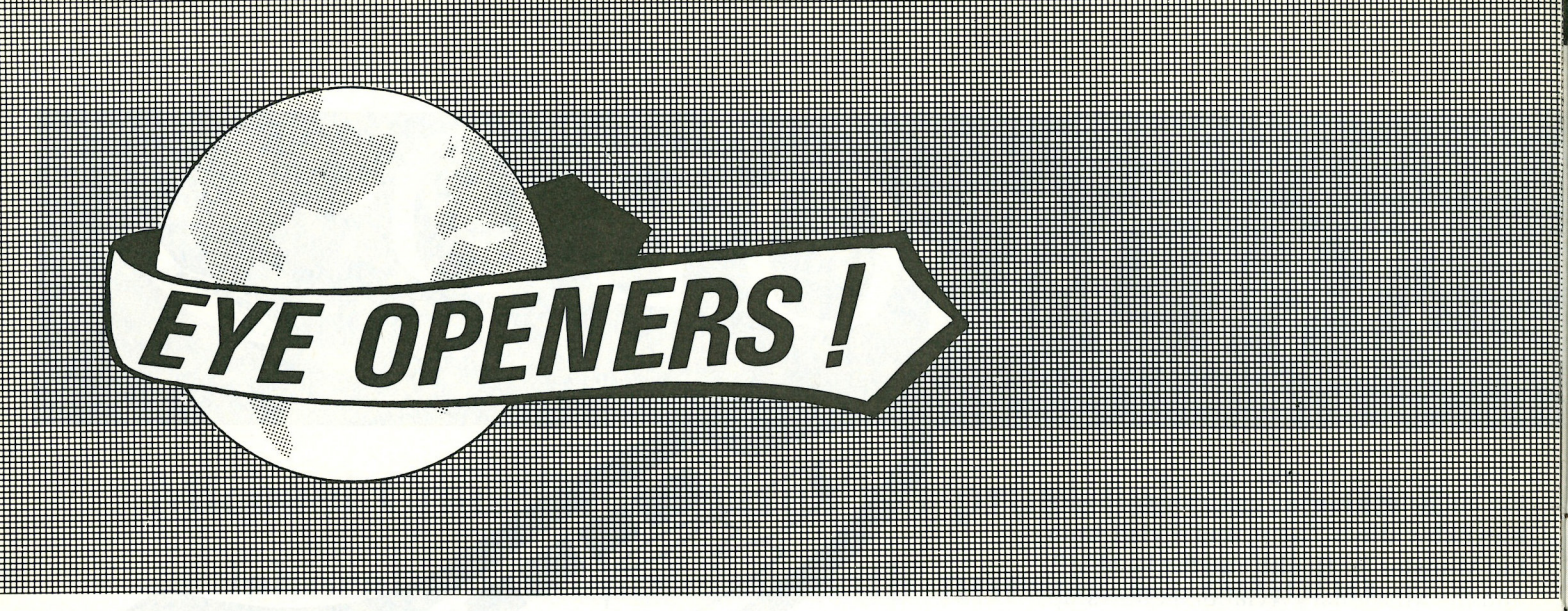


Laboratory work, Bolobo









CHRISTIAN CONFERENCE OF ASIA EXPELLED

THE government of Singapore ordered the expulsion of the Christian Conference of Asia on 30 December.

'We have taken these actions because the CCA has breached the undertaking it gave in 1974, not to indulge in any political activity or allow its funds to be used for political purposes,' the government said.

On the morning of 30 December, officers of the Special Branch, Immigration and other departments raided the CCA offices in Singapore. The staff was asked to leave and the office was sealed. The bank accounts were frozen.

The government alleges that the CCA has used Singapore as a base to support liberation movements in Asia and has funded pro-communist movements; CCA news has promoted radical political activities and liberation theology; CCA has provided covert support for radical activists in Singapore.

The CCA has denied the charges but says that if it is no longer welcome in Singapore it will leave. Bishop Ken Mason of Australia, treasurer of CCA, appealed to the government to allow the General Committee of CCA to wind up its affairs.

Some 95 churches and 15 national councils of churches spread over 17 countries in the Asia-Pacific region are members of the CCA. Founded at Prapat, Indonesia, in 1957, its headquarters were in Bangkok until it moved to Singapore in 1974.

DREAMING OF A BETTER LIFE

FIFTY years ago, the great bulk of Latin America's population lived in the countryside. Most people depended on farming, cattle raising or the cultivation of plantation crops for export. Cities were small, and even national capitals were slow-paced and of modest size.

All that has changed. In most countries, the struggle for survival is played out in sprawling, chaotically expanding urban centres. Streets are congested with noisy vehicles, hurrying pedestrians and vendors hawking fresh fruit, kitchen utensils or old magazines. Every day new arrivals from the provinces set up makeshift shanties in vacant lots, or on the everwidening outskirts of the city.

Today, 70 per cent of Latin America's population live and work in cities. It has become an essentially urban society.

Most migrants are drawn to the cities by dreams of a better way of life — jobs, a higher standard of living, education for their children. Many have been forced to come by joblessness or the loss of their land.

The transition has not been easy. Urban growth has far outstripped the capacity of established industrial and commercial centres to absorb new arrivals. From 1950 to 1980, the number of unemployed city dwellers increased by more than ten million.

What's happening in the Church around the World

CARIBBEAN

THE Secretary General of the Caribbean Conference of Churches said Caribbean leaders, not the US Government, ought to be assisting Haiti.

Alan Kirton, head of the Barbados based ecumenical church organization, said, 'Too many decisions about Caribbean nations are being made in Washington.'

The violence that resulted in the suspension of Haiti's first elections in 30 years was caused by paramilitary groups in collusion with the government, a group of church observers representing the Caribbean Council of Churches has concluded.

The observers drew different conclusions from that of a group of Caribbean political leaders who blamed the killings on 'diverse motives of various interest groups'.

Haiti's three-member ruling junta cancelled the 19 November election after armed groups randomly attacked polling stations, killing 34 adults and children.

IN A HAZE

THE annual burning off of the forest in Mato Grosso to make room for crops created such a smoke haze that flying was impossible for a period of about six weeks. This made it difficult for John Clark, BMS Overseas Representative for Brazil and the Caribbean, to go to the north of the state, as planned, and restricted his visit to the state capital of Cuiabá.

'This sort of thing makes David Stockley weep,' said John. 'David is a BMS agriculturalist and has been working on the coastal plain of Paraná to educate local farmers away from these damaging and inefficient methods. Old ideas die hard and there are not enough men like him.'

THE COST OF DISCIPLESHIP

THE BBC has launched a special series for Lent called 'The Cost of Discipleship' and based on the book of the same name by Dietrich Bonhoeffer. The series began on Sunday, 21 February at 9.15 am on BBC-1 and at 9 pm on Radio 4 when the speaker was Dr Jean Vanier, founder of the L'Arch Community which cares for mentally handicapped people.

The second programme, on 28 February, featured Jim Wallis, leader of the Sojourner Community in Washington where he lives among the poor.

Programme three, on 6 March, will be about the work of Swiss born doctor, Elisabeth Kubler-Ross, who has pioneered work in the care of the terminally ill and bereaved. She is also at the forefront of the care of AIDS' sufferers in the United States. Her attempts to bring some of the 3,000 babies in the USA, born with the AIDS virus, into their local communities have resulted in threats to her life.

On 13 March, Father Campbell-Johnston, returned to Britain after many years of work amongst refugees in El Salvador, will tell of the cost of those 'who hunger and thirst after righteousness'.

Peacemaking is the theme on 20 March. It will feature lay theologian Elisabeth Adler, who lives and works in East Berlin, where peacemaking is a major concern of the Church.

The final programme is on 27 March when Archbishop Desmond Tutu will offer a perspective rooted in his many years of struggle for a peaceful solution to the conflict in South Africa.

Baptist minister, Edwin Robertson, has written a book called *The Cost of Discipleship,* which offers a valuable background to the speakers and poses a number of questions for individual or group study. The BBC production team would be delighted to hear your views and reflections on questions raised during the series. The address to write to is:

The Cost of Discipleship, Religious Programmes, BBC Television, Wood Lane, London W12 8QT

CHOLERA WITCHCRAFT and the CHURCH

'YOU have had the Gospel in Bolobo for almost 100 years, and yet we find here more belief in witchcraft and sorcery than in other places. Where have you failed in your teaching?'

Those were remarks made by a senior doctor, himself a humanist, from the Department of Health in Kinshasa when he went to Bolobo to investigate last year's cholera epidemic.

'Although we have always been aware of the belief in *ndoki* – witchcraft – the epidemic highlighted just how widespread and deeply rooted it is,' writes BMS nurse at Bolobo, Joan Parker.

'We heard how in one village the drum had just beaten for the morning service when a travelling salesman in fetishes – guaranteed to protect against cholera – arrived. The whole population flocked to him, leaving the pastor alone in the church.'

Joan says that many Christians in Zaire do not see this as a rejection of the things of God. After all, are we in Britain any better? How many of us 'touch wood', don't walk under ladders, and read horoscopes?

'The majority of people in Zaire,' explains Joan, 'still do not understand the causes and transmission of disease and do not see the need to take simple preventive measures. So the epidemic continued much longer than need be.

'Among those named as responsible for bringing the disease to the area were doctors – weren't they making a lot of money out of it? – and the pastors. Understandably, the people in Bolobo were angry that the team sent up by the Government Health Department did not arrive until the epidemic was virtually over.

'We now (December) have a vast supply of drugs and fluids to see us through several epidemics, and yet at one time the death rate was high because we had no intravenous fluids with which to save lives.'

The Cholera epidemic dominated the lives of those living in Bolobo from Easter through to September.

'We thank God that He has kept us well during this time,' wrote Joan Parker in August. 'We were not able to be as generous in our prescribing as we would have wished, and we had to make up our own oral rehydration salts. On one occasion we brought up the last 20 kilograms of sugar available in town.'

At one point, BMS personnel in Bolobo thought the epidemic was petering out.

'Unfortunately this proved to be far from the truth,' wrote Richard and Elisabeth Smith. 'We had thought it was bad, but far worse was to come.'

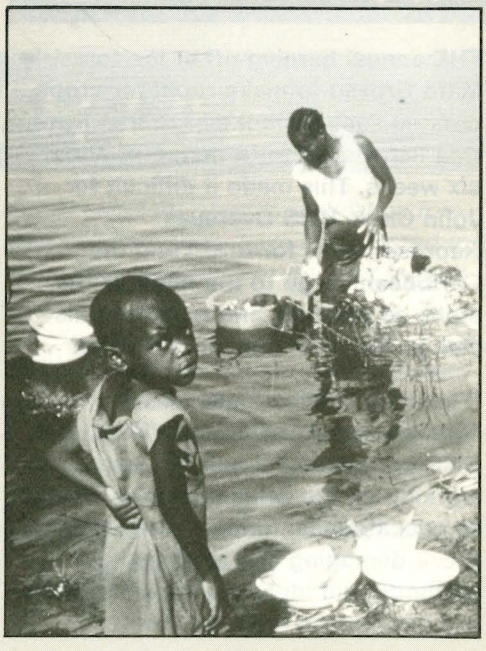
On one Sunday, Richard saw more than 20 cases in 24 hours.

'During this period we had over 50 patients in our ward designed to take no more than 20 or 25 patients. Some found space on a bed with another, but the rest had to lie on the floor on their rush mats with a mixture of water, antiseptic and liquid stools flowing around them!'

Up to the beginning of September the hospital had seen over 700 patients with a mortality rate of about ten per cent.

'However, we know full well that many, many more people have had the disease in the surrounding villages, or on the boats plying up and down the river. We know of others who tried to get to the hospital, but who died on the way,' write Richard and Elisabeth.

Richard saw a man who had come to the hospital with a family member who had



OUT OF THE FOREST

BMS personnel not only take their profession overseas, they also take their Christian faith and, as part of the local church, they share in its mission of outreach and evangelism. . . .

'I was in the forest, but now I have come out into the open.'

This is how Nkanda, one of the second year student nurses described his conversion experience to Joan Parker, a BMS nurse at Bolobo.

'It was at one of our Friday evening Bible study group meetings,' said Joan. 'I'd had an extremely busy week, and was feeling tired with a headache, and half hoping that it would rain, so that no one would venture out! In fact I was dozing in my chair when the first students arrived. Not a promising start to a stimulating study! But, praise God, He isn't limited by our weaknesses.

'The study went well. There were many questions and a lively discussion. When we came to our prayer time at the end, I felt it was right to present a challenge to the young people.

'We'd been talking about making decisions, so I invited those who wanted to make a decision to follow Christ, there and then, to kneel in the centre of the group as we stood in prayer. Five came forward and knelt down, among them Nkanda.

'Pastor Litwambela, who teaches in the Bible School, has been sharing these studies with me. During the following week, he had talks with these five, and others. The result? A week later Nkanda was baptized and two others, who had drifted away from the church, were received into church membership. I thank and praise God for the way He has been working in the lives of these young people and that I have been privileged to see some of the fruit.'

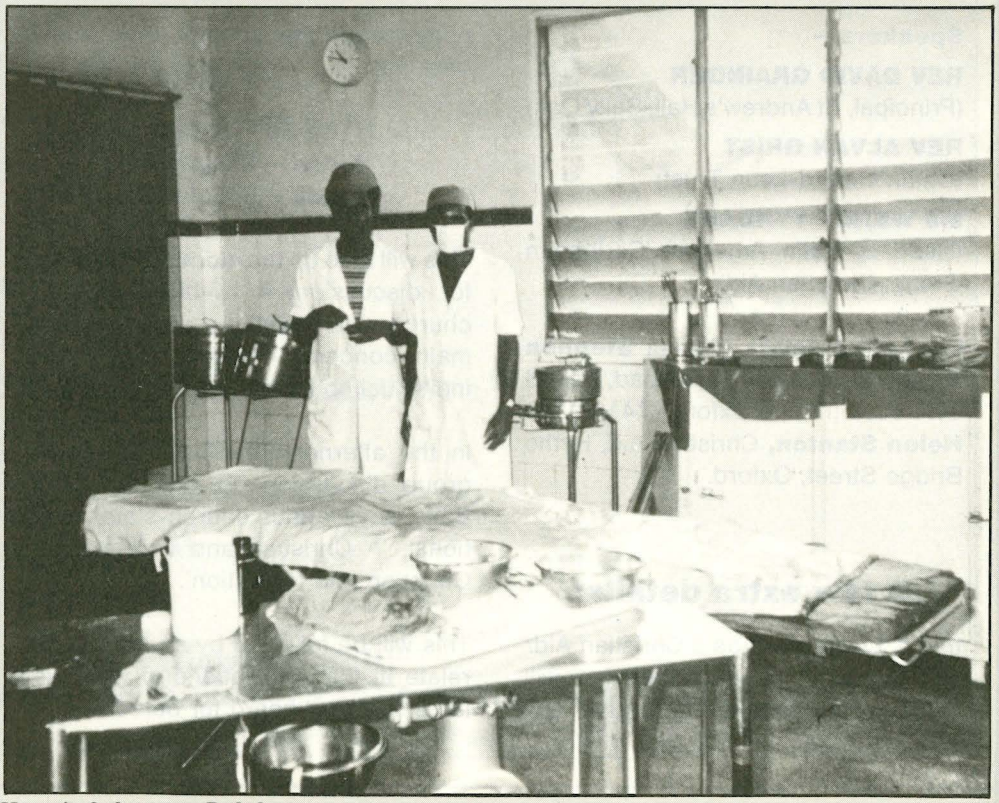
already lost four other members of his family in his village within just two or three days.

'What words of comfort could one say to him?'

Cholera is a disease spread by infected water, prevented by obeying the simple rules of hygiene, and treated basically by replacing the fluid lost from the body – nothing complicated.

'But when the widespread and popular belief is that it is caused by witchcraft, then what seems to us to be the simple and sensible thing to do is rejected and an element of fatalism creeps in. This makes our job harder as we struggle to convince people to drink sufficient to live,' says Joan Parker.

At one point, a small group of men went around the town, beating a gong and proclaiming that the epidemic was being



Hospital theatre, Bolobo

(continued from previous page)

caused by witchcraft, that it attacks the families of bad people, and that people should not drink the treatment being given them in hospital.

By the beginning of December the cholera epidemic seemed to be over.

'The women's and children's ward, which had housed the cholera patients is now full again, this time with sleeping sickness patients,' wrote Joan.

'There are also a number of youngsters suffering from a particularly nasty form of ulcer, caused by a germ similar to that which causes TB. The disease spreads under the skin, is very difficult to treat and needs extensive surgery. Once healing begins, there can be the added complication of contractures, especially if sited near a joint.

'Nkumu's ulcer is over her elbow, and her arm was becoming fixed in a straight position. So we have been encouraging her to use that arm to eat with. She has to bend her arm to get the food into her mouth! The first time she took a bite of a banana held in that hand it was a big triumph, and now all the other patients are encouraging her to improve on that first performance.

'Manguna's ulcer had caused his knee to be permanently bent. He would hop around the hospital on his one good leg with the help of a stick. Now the leg is in plaster, following an operation and skin grafting. We look forward to seeing him running about on both legs soon.'

CHURCH-STATE RELATIONS IN LATIN AMERICA

– a day conference

At New Road Baptist Church, Bonn Square, Oxford on Saturday 12 March 1988, 10 am to 4 pm

Speakers –

REV DAVID GRAINGER
(Principal, St Andrew's Hall, Selly Oak)

REV ALVAN GRIST
(Chair, Oxford-Leon Trust)

MS WENDY TYNDALE
(Head of Latin American/Caribbean Group, Christian Aid)

For further details contact **Stephen Heap,** 58 Blackbird Leys Road, Oxford OX4 5UR. (Phone Oxford 774187) OR **Helen Stanton,** Christian Aid, Hythe Bridge Street, Oxford.

A few extra details:

this is being billed as a Christian Aid/ BMS conference. Each speaker will address the theme out of the experience of the country they know best, viz:

David – Brazil
Alvan – Nicaragua
Wendy – El Salvador

This will take up the morning, with time for discussion. It is the theme of church-state relations which is our main concern, not the situation of individual countries.

In the afternoon there will be small group discussion on, eg, 'What the Bible says about church-state relations', 'A Christian and violence', 'A Christian and revolution'.

This will be followed by an attempt to relate at the implications of what we have said and heard for ourselves.

LANGUAGE SUMMER SCHOOL

at THE BAPTIST CENTRE OF LES CEDRES MASSY

25 July to 12 August 1988

The minimum age limit is 16 years and a minimum of two years' school French, or the equivalent is required.

Classes are at three or four levels ranging from a basic revision course to an undergraduate level.

FEES – including tuition and full board

Two Weeks (until 5 Aug)
2400 FF
Three Weeks (until 12 Aug)
3400 FF

Further information from:
Mr David Boydell
Ecole de Langue Francais
17, voie de Wissous
91 300 Massy, France

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 6 January 1988.)

Legacies

	£
Miss M Atkinson	5,622.18
Miss R M Barnes	500.00
Miss M G Clark	100.41
Miss B M Coppi	8,002.37
Miss H M Coulson	1,967.97
Mr J C Dawson	100.00
Mrs E Edmondson	1,232.38
Mrs R M Garrad	200.00
Miss H E Hayes	6,560.00
Mrs V M Hickford	200.00
Miss M E Hurst	200.00
Miss D Lord	77.70
Mrs A C Maurice	500.00
Dr N Moore	50.00
Mrs E M Quinton	100.00
Miss D K Shipway	1,812.50
Miss I M Sidey	237.54

General Work

Anon: £25.00; FAE Aberdeen: £25.00; Anon: Leeds: £40.00; Anon Durham: £25.00; via London Baptist Property Board: £50.00.

MISSIONARY MOVEMENTS

Arrivals

Rev & Mrs P Goodall on 30 December from Colombo, Sri Lanka.
Miss J Parker on 8 January from Bolobo, Zaire.
Miss S Evans on 15 January from Yakusu, Zaire.

Departures

Miss R Giboney on 7 January to Bolobo, Zaire.
Miss M Philpott on 7 January to Kisangani, Zaire.
Mr & Mrs J Mellor on 17 January to Mushie, Zaire.
Mr & Mrs H Blake on 19 January to Kathmandu, Nepal.
Mr & Mrs D Morris on 21 January to Kathmandu, Nepal.
Rev D Mee on 20 January to Guatemala for language study.

Births

On 22 December 1988, in Bolobo, Zaire, to **Mr & Mrs R Smith,** a son, Daniel Oliver.

Deaths

On 1 January 1988, in Cheltenham, **Mrs Enid Beatrice Phillips** (widow of Rev E L Phillips), who served in China from 1927-51.

On 10 January 1988, at West Linton, Peebleshire, **Dr Ruth Margaret Alice Tait,** who served in China (1925-50) and India (1927-28).

BAPTIST HOLIDAY FELLOWSHIP
1988

WESTHOLME

Family holiday centre – on seafront – near town centre and Gardens

30 comfortable bedrooms – most facing sea, several en suite

10 Single, 9 Twin, 4 Double, 7 Family – capacity 60

Two Lounges, discussion room, games room, laundry room, own car park

Excellent food and fellowship

Ideal for family and church group holidays

GROUP HOLIDAYS NOW BEING BOOKED FOR 1989 and 1990

HOLIDAY FLATS

– on seafront – 7 spacious Flats – sleep 2-10

– fully equipped – colour TV – own car park

NEAR SOMERWEST WORLD FOR SPRING HARVEST

STILL AVAILABLE

RHODES 13-20 April – Rev Douglas Monkley

Brochures: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE. Tel: (0643) 3473

NOTICES

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 25-31 July
Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.

COST **£90.00** per person.

PHAB! – 23-30 July
Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.

COST **£45.00** per person.

MESSING ABOUT ON THE RIVER – 16-23 July
Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously and be a part of this exciting holiday.

COST **£65.00** per person.

NEW LIFE IN THE NEW FOREST – 13-20 August
The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!

COST **£100.00** per person.

*** ALL PRICES ARE INCLUSIVE OF VAT ***

BAPTIST ASSEMBLY

25-28 April

Westminster Chapel, London

* * *

MONDAY
2.00 – 4.15 pm
Opening
Bible Study – Dr A Kreider
At home and abroad – Baptist work in 1987
Prayer

4.45 pm
BMS General Committee

6.30 pm
President's Evening
Address by Dr Colin Marchant
Theme 'Shalom'

TUESDAY
9.45 – 10.15 am
Bible Study – Dr A Kreider

10.15 – 11 am
Baptist Union Business

11.15 am – 12.30 pm
Public Issues

Afternoon
Urban trails and mobile seminars

6.30 pm
Launch of Action In Mission (AIM)
Recognition Service
Preacher: Rev Peter Barber
Gen Sec BU of Scotland

WEDNESDAY
9.45 – 10.15 am
Bible Study – Dr A Kreider

10.15 – 11 am
BMS Annual Members' Meeting

11.15 am – 12.30 pm
BMS Sermon
Preacher: Bishop Harry Moore, CMS

2.15 pm
Women's Rally
(entrance by ticket – free – available from BU or BMS)

4.45 pm
BU Council

6.30 pm
BMS Valedictory Service

THURSDAY
10 am
Exploring AIM

NEEDED OVERSEAS

ZAIRE – Science and Maths teachers – Electrician (short term)

NEPAL – Primary school teacher

BANGLADESH – Pastoral couple for evangelistic work

Please write to: The Personnel Secretary, BMS, 93 Gloucester Place, London W1H 4AA

MISSIONARY

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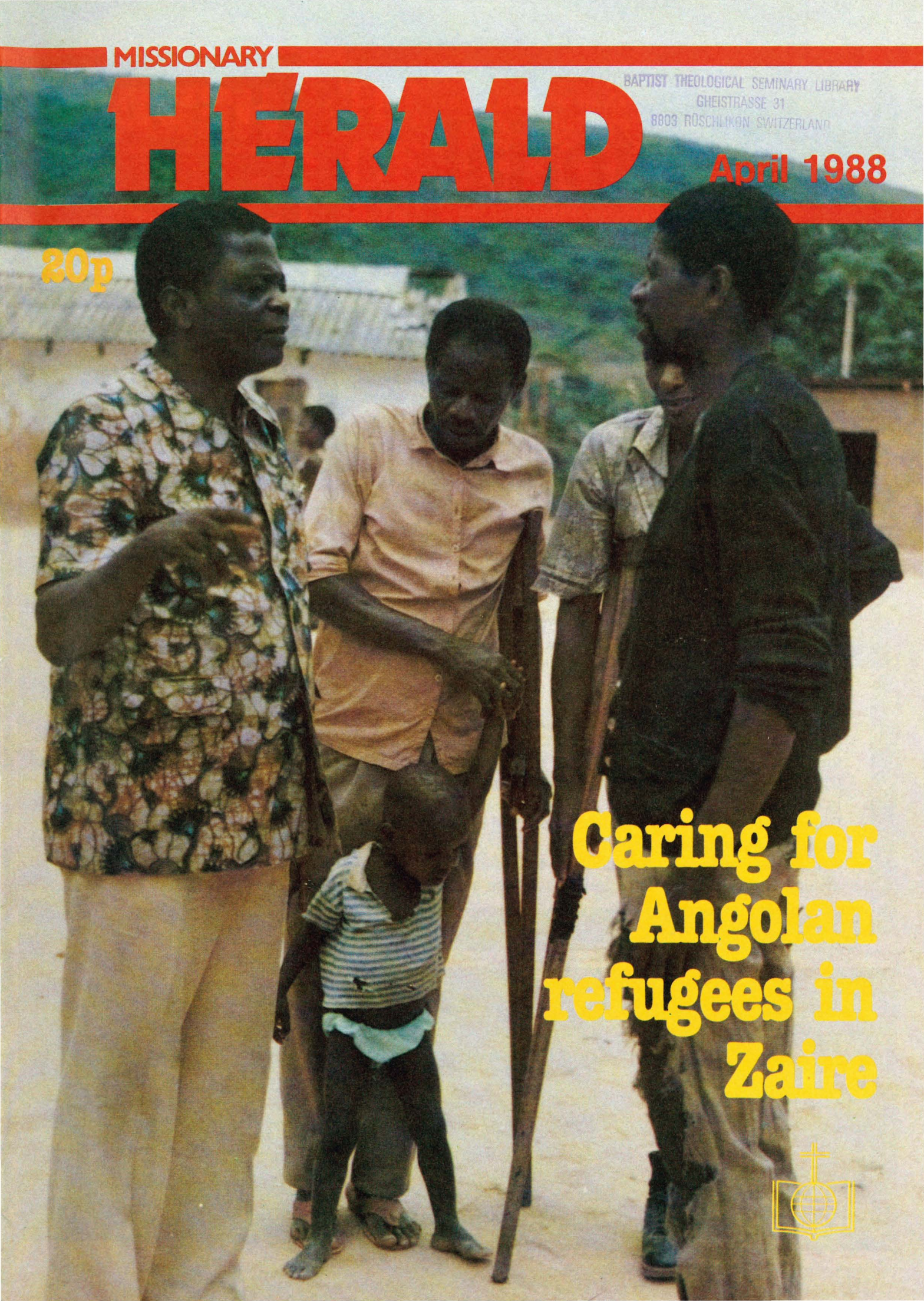
GHEISTRASSE 31
8803 RÜSCHLIKON SWITZERLAND

April 1988

20p



Caring for Angolan refugees in Zaire

Editorial Comment

VISITORS to Zaire are often taken to the cemetery at the old Underhill mission station at Matadi and to another at Ngombe Lutete. Looking at the gravestones, the emotions you feel are a mixture of sadness and thanksgiving – sadness that many of those missionaries to Africa a century ago died so young after such a short time on the continent, and thanksgiving for a faith that was strong enough to sacrifice what, to us, seems everything in order to plant the Gospel in the hearts of men and women. The roll-call of those who died is long, but there was no shortage of others prepared to replace them.

Something of that early story is contained in the article about Rose Grenfell this month, but the spirit of sacrifice is still there in modern day Zaire and it is full of joy as well. That is something else which impresses the visitor, how Christians, who are poor in terms of worldly wealth, are prepared to sacrifice to help build up the Church in Zaire, and to share in a caring ministry to hospitals, prisons, and now to those who are arriving as refugees from Angola.

Is it still there in us, the spirit of sacrifice? Or is it something else we confine to the history books? The Church is suffering today, in Central America, in Africa and elsewhere. Many Christians in all sorts of different places are making sacrifices in order to show the Gospel in action. But we are part of that Church, not separate from it. Do we truly feel the hurts of the world as much as our overseas partners do? Are we in any realistic way sharing in the sacrifices that many of them are making? And what about the hurts back here at home?

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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

HELPING THE VICTIMS OF ANGOLA'S UNREST

The BMS is aiding three refugee relief projects in Zaire. Last year, from the Relief Fund, £3,000 was given to work at Kingantoko on the outskirts of Kinshasa, £3,000 to IME Kimpese, and £500 to a project centred on Mbanza Ngungu in the Lower River Area. This year, assisted partly by an Operation Agri contribution to the Relief Fund, another £3,000 has been sent to each of the projects.

REFUGEES are still coming across the border from Angola into Zaire *impelled by bombing and the mining of roads, or because of harassment by the two opposing political parties.*

Often villagers are the innocent victims caught in the middle of the conflict. It is a sporadic thing. One party will come into a village and occupy it, then later the other will enter and chastise it for entertaining the 'enemy'.

The government party is in control of the capital and the major towns and cities, but the rest of the country, apart from the south which is occupied by UNITA, is, as one observer commented, 'up for grabs'.

In the centre and north of the country there is a sort of guerrilla warfare. Sometimes places are peaceful and sometimes they are harassed. The population can never depend on having a peaceful period for any length of time. If there is no stability, there can be no planning ahead, no production of crops. It is all part of the destabilization policy of UNITA, South Africa, and others.

The end result is that some people are crossing the border into Zambia and Zaire and others are moving into Luanda, the capital, and other towns. In Zaire the Baptist Community of the River Zaire (CBFZ) and the Baptist Missionary Society are involved with those who come over the border from the north of Angola.

The refugees are not of any particular language group. People in the north of Angola traditionally speak Kikongo, but Betty Bridgeman, a Canadian doctor working at Kimpese hospital, says she has heard refugees speaking a local language from the east of Luanda where she used to work.

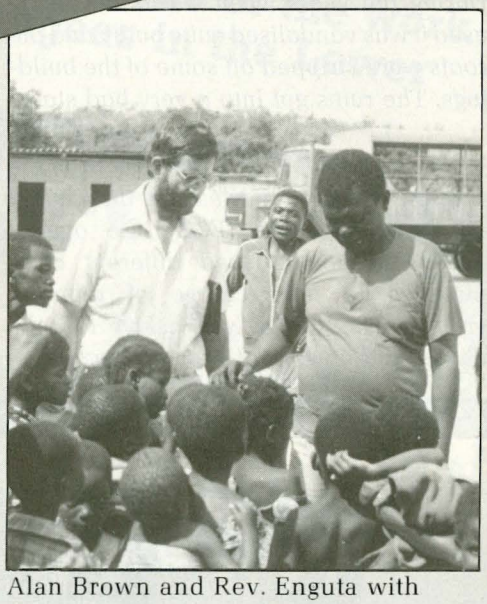
So it is not just people from the immediate north who are coming across. Some of them have been travelling quite a distance within Angola and for some time. Even from the north of the country it can take up to six weeks, travelling through the bush and avoiding unsafe mined roads, to get across the border.

When they arrive they are hungry and lack clothing. Many have severe medical conditions arising from the deprivation of many weeks.

'Most of them arrive in a state of malnutrition and a fair number are also ill with various chronic illnesses like sleeping sickness, tuberculosis, worms, anaemia and 'diarrhoea', reports Dr Stephen Green at Kimpese.

'The latest group to arrive,' he says, 'is particularly disadvantaged. Because of

Rev Enguta and Dr Roberto at dispensary, Kingantoko



Alan Brown and Rev. Enguta with refugees at Kingantoko

their illnesses they didn't have the wherewithal to help themselves. They lack energy and strength.'

The most seriously ill people are cared for at IME hospital, Kimpese, with the help of the social assistance programme which they have there. This covers their hospital fees and medicines, but not their food. Sleeping sickness patients are being cared for at special centres.

The Kimpese assistance project is giving help in three ways – medicines, food and clothing. A year's programme, which began in the autumn of 1987, has been worked out.

The Lower River scheme, based at Mbanza Ngungu, is very similar. It involves work in nine villages with 185 men, 342 women and 716 children. The help being given is for clothing and blankets, which are obtained second-hand in Zaire, and then medicines and tools so that people can begin to cultivate their little gardens. They are hoping to buy 600 hoes, 600 machetes and some seeds. They also need a vehicle to help in the distribution of these things.

continued from previous page

Land is being made available for them, with the approval of the local population. They have welcomed refugees in the past and they are still continuing to receive them.

The third project is in Kingantoko, a little village on the outskirts of Kinshasa, which was used as a refugee centre in the early 60's when people first came across the border. This centre was established with the building of a school and another building as well as some huts and housing. During the years when it was not being used it was vandalised quite badly and the roofs were stripped off some of the buildings. The ruins got into a very bad state.

When refugees once again came from the Lower River area to Kinshasa the Church of Christ in Zaire (ECZ), the overall Protestant body, asked different communities to take charge of different groups. The CBFZ was asked to take charge of the work at Kingantoko.

The Lisala parish was given the main responsibility for Kingantoko and on their own initiative they started to buy or collect clothing and food to take out. Then the BMS was asked to help because it became obvious that it was a bigger task than they could cope with by themselves.

The ECZ asked the Baptist Community to be responsible for helping the people as they arrive, to cater for the children's schooling and to look after their general health. They are not in a critical condition, unlike those that have just crossed over the border and are being cared for at Kimpese and Mbanza Ngungu. Nevertheless, their physical condition still needs to be monitored.

One of the Lisala church members is a doctor and he has been able to re-open the dispensary at Kingantoko to provide medical oversight. They are also putting a decent roof on the school and providing benches and blackboards. In addition there is a large house which can be used to accommodate several families as long as windows and doors are replaced.

The BMS relief grant is assisting all three projects, but the encouraging thing is that the church in Zaire has organized what is a well-run operation, has set out to help people in need and is not just depending on help from outside.

IN 1987
THERE WERE
12 MILLION REFUGEES
AROUND THE WORLD

ANGOLA	92,300
ZAIRE	301,000
INDIA	136,400
THAILAND	119,900
BRAZIL	5,300
UNITED KINGDOM	100,000

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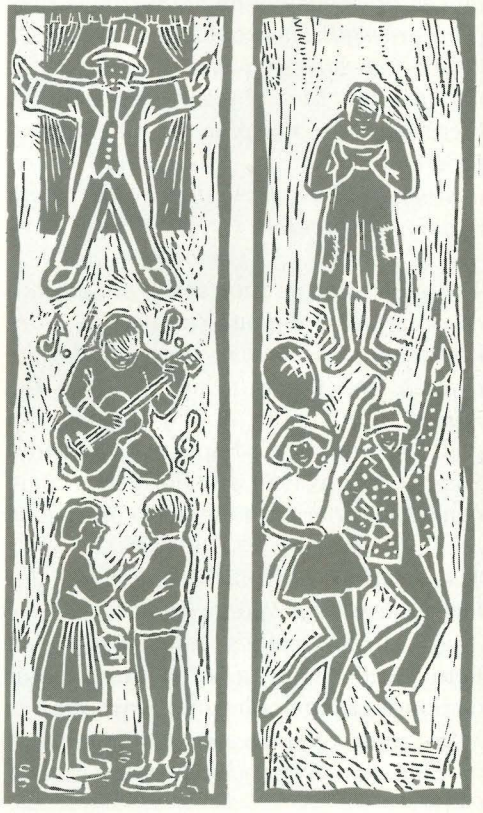

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COMPELLED TO HELP

Carolyn Green describes some of the work being done to help refugees in the Lower River Area of Zaire.

AT LAST, after seven years of inaction on behalf of the Angolan refugees, the United Nations High Commission for Refugees has officially started work in the Kimpese area again.

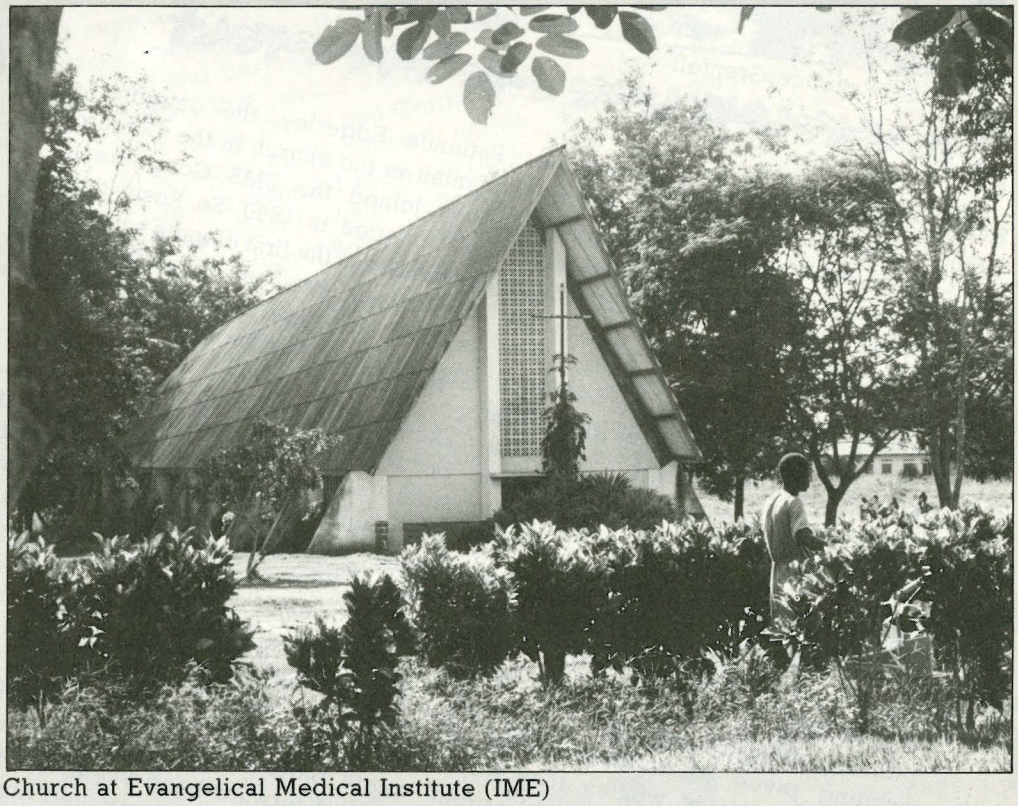
For several years the needs of the steady flow of homeless people has been met by the churches. At first, churches which had sister links with congregations in Angola were involved. Often ex-Angolan missionaries were key people. Knowledge of Portuguese and personal friends coming from affected areas made this natural. Recently many of us living in Bas-Zaire have seen the situation and have felt compelled to help too.

The people who come across the border tend to be the elderly and the sick, the older boys whose families want them out of the fighting, and the women and children. They are mostly from the Northern part of the country, but some have walked for several months.

Because of the rupture of regular medical services, the treatment of TB has been neglected, sleeping sickness has not been diagnosed at its early stages and the lack of regular nutritious food has made these already disadvantaged people even more vulnerable.

The Zaire government require new refugees to register at recognized places. There they are examined by a nurse or doctor and any serious diseases are notified. One of these posts is the local Administrative Centre of Songololo. The tiny hospital and state doctor are not equipped to treat the sleeping sickness cases they diagnose. The patients being treated are not able to find, let alone purchase, enough food to support their bodies during a course of toxic anti-sleeping sickness drugs. Many seriously ill patients are referred to the hospital at IME.

With money already donated by BMS and collected from individual missionaries and their societies, the local co-ordinator M Joachim Chaves has been able to visit new refugee groups. He has been able to buy sacks of beans, bales of used clothing, cartons of dried fish and soap to distribute as immediate assistance. Canadian agricultural missionaries have donated seeds to enable the refugees to start gardens when they find a place to stay. BMS money has been used to provide medicines at Songololo. With the arrival before Christmas of a UN worker in Kimpese, M Chaves has been able to get transport co-ordinated and this helps both him and the UN representative.



Church at Evangelical Medical Institute (IME)

IME hospital also has an Assistance programme to help refugees and poor Zairians who cannot afford the basic hospital charges. The fund which supports this programme is not big enough to enable everyone who needs help.

The problem is continuing as people not necessarily involved in political parties, and finding their villages made uninhabitable or their families made to join one army or another. Their arrival in Zaire can be a burden on the local population. Many think they can live with relatives who've been several years in Zaire. Unable to turn family members away, the slim funds adequate for their own children stretch with difficulty to feed twice the number.

Rose Patience Grenfell

'The January "Herald" reproduced an old photo of the Congo pioneer George Grenfell. In the picture he is with a good looking African woman who is dressed in a long Victorian dress. Was she his wife or one of his daughters? The caption gives no clue. Why should we make a "non-person" of either?' writes Jim Grenfell.

ROSE Patience Grenfell, in addition to being a helper to her husband George, for most of his missionary and exploration ventures, was herself a very effective missionary. Pattie Grenfell, their eldest daughter, after school in England, when she was only seventeen joined her parents at Bolobo and volunteered to be a teacher. She taught in school for a time both in Yakusu and Bolobo but died before she was twenty and is buried at Bolobo.

Some time ago I reread some of the biographies of the pioneers looking for material for a series of lectures on the contribution of missionary wives in the pioneer period. It turned out to be an exciting piece of research. What an adventurous lot of women they were! What a lot they had to put up with! – great hardships – long journeys – constant threat of sickness and death – the loss of friends and children – the discomfort of Victorian clothing. The death rate was very high amongst the wives of missionaries during that period, but some survived and became very effective missionaries.

George Grenfell's first wife died in the first year of their marriage, in January 1877, while they were working in the Cameroons. In the following year, after the exploratory visits to the Congo with Thomas Comber, George married Rose Patience Edgerley, the daughter of a layman in the church in the Cameroons. They joined the BMS Congo team of missionaries in 1880. So Rose Patience Grenfell was the first of quite a number of Cameroon/Jamaican Christians who worked alongside British missionaries in the Congo in that pioneer period.

The arrival of George and Patience was a boost to the morale of the Congo team at a time when they were depressed because of the failure of all their attempts to push inland along the old trade routes to Stanley Pool.

Quickly, new plans were formed. The Grenfells' set up a new base near Matadi and an attempt by Bentley and Crudgington to get to Stanley Pool by the north bank route succeeded in record time. A forward base was now set up on the Pool near a village called Kinshasa.

The way was now open to the interior along a thousand miles of waterway. They explored by canoe and sailing boat at first, then Robert Arthington put up the money for the river boat *Peace*. George and Patience were sent to England to see the boat being built.

It was tested on the Thames, taken apart and packed into 800 packages and despatched. Then back they went to the Congo to supervise the unloading and the

'AND WHAT ABOUT THE WIVES?'

transport on the heads and backs of carriers on the long trek of 200 miles round the cataracts to Stanley Pool. They lived just behind what is now the National Assembly building, while George and some of his men from Cameroons put all the bits of the boat together again and launched it on the river.

Constantly on the move . . . in danger from water . . . (2 Cor 11:26).

Once the *Peace* was launched and fitted out, that little boat was their home for months even years. They explored and charted the Congo River from what is now Kinshasa to Kisangani, over 1,000 miles further inland. They did the same up the Kasai and the Aruwimi rivers and the charts George made still form the basis of those used for river navigation today.

They were dangerous times. On those waters ten years previously H. M. Stanley had to fight his way past almost every river bend and riverside village. Many tribes were still at war with each other and were suspicious of strangers. Arab slave raiders were at work in the eastern districts and the Grenfells frequently came upon burning villages.

The *Peace* had to be fitted with special shutters to protect the crew from arrows and spears, for they were frequently under attack. But time and time again the hostilities disappeared when they saw Patience on board. In their wars they always sent the women into hiding, so they assumed the people on the *Peace* really did have peaceful intentions.

For most of seven years they journeyed back and forth exploring, planting mission stations, ferrying missionaries and supplies, helping to train new colleagues, looking after them when they were sick and burying them when they died. During that period Patience had three girls Pattie, Carrie and Gertie who learned to work, while children, on the *Peace*. Life was cramped and it must have been a great relief to Patience once the middle river station of Bolobo was established as the base for the *Peace* in 1888 and they could have a more permanent home on dry land.

LIFE AT BOLOBO

Patience must have been thankful for a few years of comparatively settled life at Bolobo, particularly when the girls were small. Mission station life was very different from life on board the river steamer. Instead of helping to supervise the loading and unloading of supplies and feeding her husband and the crew, now she kept chickens and goats, and found time to start a primary school and sewing classes for women and girls. She quickly won the confidence of the local women who brought their sick children to her and soon she had a regular clinic before there was a proper dispensary or a trained nurse.

PATIENCE THE PEACE MAKER

People turned to her more and more and she gained a reputation as a peace maker. Bolobo is situated on the boundary between two tribes who were frequently at war. There were constant fights between these people and at times with the Government soldiers too. In a letter George wrote in 1894 he says:

'At one point it looked as though there would be more fighting between the Bolobo people and the state soldiers, but the whole affair was eventually settled by a compromise. . . . That night after the final settlement had been arrived at, the chiefs sent a big pig to Patience, as a token of their thanks for the part she had played in the matter. Officially, of course, a missionary's wife could do nothing, but indirectly she did a great deal to strengthen the hands of the moderates who were working for peace.' (G Hawker, p. 348.)

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There had been tribal conflicts in the area through which they had to pass and again Patience's presence with the group convinced hostile villages that they were a peaceful expedition. In a small-pox epidemic amongst the carriers she acted as a nurse.

It was a difficult, exhausting expedition, but once they made contact with their Portuguese opposite numbers the work of the commission was soon done. Sickness amongst the carriers and a shortage of supplies forced both parties to return together across Angola to Luanda.

When they arrived in Luanda they were guests of the Portuguese Governor General. They were given an apartment in the Palace and a carriage and pair was put at their disposal. When they left, the Governor and the Admiral of the Portuguese Navy took them in the State Barge out to a gun boat and instructed the captain to take them to Boma which was then the capital of the Congo Free State.

George and Patience enjoyed the fuss made of them, but were glad when the job was finished and they could get back to their real mission.

And a year later:

'On New Year's day a hundred yards away from our home our neighbours celebrated by having a fight over a pot of beer. After they had chopped each other with machetes so that they could not continue the fight any longer, their respective friends took to their guns, and went out into the bush and began blazing away at each other . . . during the gun fight the cry went up that one of the combatants was dead, and the women set up their wailing. Patience rushed over, found the man, who had only fainted from loss of blood, and soon roused him again, to the great joy of the women folk.' (G Hawker.)

THE LUANDA EXPEDITION

George and Patience with the three girls Pattie, Carrie and Gertie went on furlough to England in 1890. When the time came for their return the girls went into an English girls boarding school and Miss Lizzie Hawkes (the sister of George's first wife) became their guardian.

Just as they were about to return to Congo, George was invited to take part in an international expedition to settle a boundary dispute between the Congo Free State and the Portuguese Government of Angola. It involved a long trek of over 900 miles. The expedition was well equipped and financed. Patience went with George.

everything went wrong — the engines broke down — they got stuck on a sand bank — and were almost wrecked when the anchors dragged in a storm — and Pattie died two hours after they arrived back at Bolobo.

The church at Bolobo by this time had grown in numbers and influence and proved strong enough to face up to one of the most cruel local customs. George and Patience had tried over the years, with little success, to persuade one of the chiefs, a man known as Wolo, to stop the practice of 'burying living slaves with the corpses of his dead relatives'. When he himself died the church members on their own initiative, without consultation with George and Patience, intervened and forcibly prevented one old woman, who had been bought for the purpose, being buried alive by Wolo's relatives.

BACK AT BOLOBO 1892-1906

Once back at Bolobo their pattern of life was more settled. George was away quite a lot supervising the transport of missionaries and supplies to the growing number of mission centres on the river but there were longer periods at home with Patience at Bolobo. Together they were involved in pastoral and evangelistic work in the Bolobo villages. Patience continued her work amongst the women, running sewing classes. In some ways life became a little easier, for by now she had help from Miss Lily De Hailes a very capable teacher and nurse who took on the dispensary work.

But it was a sad time too, their fourth girl was born during this period but died after two years. They were joined in July 1897 by Pattie their eldest daughter who was now 17. She volunteered to help as a teacher in Bolobo and later for a few months in Yakusu. She got malaria on her return journey to Bolobo on the old steamer *Peace* — it was a trip where

The health of both George and Patience had, for a number of years, given their colleagues a good deal of concern. By 1906, at 57, George felt an old man, he certainly looked frail in his last photograph. It had also taken Patience a long time to recover from the death of Pattie. But they struggled on and only a few months before he died George wrote about a trip they had been on together:

'We who left Bolobo a week ago consisted of Patience, John Clark and myself. Patience left us on the morning of the fourth day, or rather we left her, for she was going to stay at our Bumbende out-station, and then visit the three other outposts between that place and Bolobo, on her way back in the boat which we had towed up for that purpose. These three out-posts are looked after by evangelists who used to be crew men on the steamer and Patience likes to keep in touch with them and their families.'

A few weeks later George died while visiting the church at Bopoto. In those days wives were not regarded as missionaries in their own right and widows were always repatriated whether they wanted to leave or not. So in 1906 after 26 years the missionary career of Rose Patience Grenfell came to an end. She went to live in England with her remaining daughters Carrie and Gertie.

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IT WAS WORTH THE VISIT

IT was nearly three years since Susan Le Quesne had last visited Bangladesh, the country where she had worked with the BMS from 1957 to 1982, so when she prepared for a 16 day visit, just after Christmas, she wondered how different life there would be . . .

Bible Study

Susan Le Quesne

'HOW will it appear to me? What sort of changes will there be? Will my reactions have altered? What will I feel like?' These were my thoughts as I prepared to travel, but as soon as I arrived, I found that I still had the ability to communicate freely in Bengali with many old friends and to feel at home again in every sense.

In any trip overseas there is always some incident which is highlighted or which stands out clearly in the mind. To me, this time, it was a visit with Gwyn and Joyce Lewis to the village of Shakpala in the Rangpur district in the north of Bangladesh.

A few months ago the area was submerged under several feet of flood water and one day, when Gwyn and Joyce were setting out on their weekly visit to this village, their way was blocked by flooding across the main Rangpur to Dhaka road. They had to turn back.

The next time they tried to get there, instead of walking or driving half a mile from the main road to the bank of the river, they got into the boat at the side of the main road and got out of it straight into the courtyard of one of the families they were visiting.

On my visit, the fields were dry in the winter weather and the floods had long since gone. But the marks showed and you could still see the effects on the sugar cane and other vegetation.

We drove down the main road without difficulty, got out of the jeep and walked the half mile to a river well shrunk within its banks. It was a great day of joy for us. We were going to visit two Hindu families which had become Christian.

For months, Gwyn and Joyce had been giving them Bible teaching in their homes. Govinder Singh was the person Gwyn first came to know. He had done all the Bible courses from one of the Bible Correspondence Schools in Bangladesh and at the end he was sent a New Testament and the name of the nearest Christian Community to contact. This was actually in a Santal (tribal) village not far from where he lives. When he went there the folk realised he was a Bengali and not a tribal, so they suggested that he might prefer to go and meet with Christians in Rangpur and was given Gwyn's address.

From that contact there was an opening into the family to share with them the Good News of Jesus Christ. Very soon, not only Govinder made a commitment to the Lord Jesus, but also his wife and family, his half-brother, Narayan, and his family. A few months ago the four adults were baptized.

As we approached the village, a young boy came running up to Gwyn and proudly carried his briefcase for him. He was the son of one of the families we were going to visit and he was delighted to be able to carry the bag and to go on ahead and announce our arrival.

Narayan's wife

When we got to the edge of the river, there was the ferry boat waiting to take us across. Govinder is the ferryman so we went across, up the bank the other side and then walked just the few yards to the houses of the two families.

So there they were living very simply in their mud and bamboo houses built round a courtyard. They greeted us warmly and we sat around and chatted. We saw the bamboo work that Narayan's wife was doing, making boxes and other articles for sale. We saw the family cow being milked and drank some of the freshly boiled milk which was served with the local puffed rice. Very good it was too!

After a while, we moved into one of the rooms and had a time of singing and prayer before the Bible study. Eagerly these families listened to the word of God and talked about it as they sought to understand it. Each one of us, men and women, shared together in a time of prayer.

Sometimes you wonder about the church in a country like Bangladesh, where Muslim influence is strong, but to go to a village like this and see the radiance on their faces, and realise that they are truly seeking to follow the Lord Jesus, is a great encouragement. They have happy relationships with their neighbours, many of whom came in and out to listen to the Bible teaching. It is a privilege and a humbling experience to be part of this work and to realise that God is at work in the land.

Yes, in a country where many do not know the Lord Jesus, where needs are so great, the new life that is found in Jesus is the only answer to the needs of men and women. It was worth a walk to the river, worth travelling all the way to north Bengal to visit Shakpala! It was worth going to Bangladesh! They are our brothers and sisters and we are all part of the one family of God.

A young boy proudly carrying Gwyn's case

TAKING THEIR PLACE AS CHRISTIAN LEADERS

'There's a lot of work to be done in the school at CECO Kimpese,' wrote Pat Woolhouse in a recent letter.

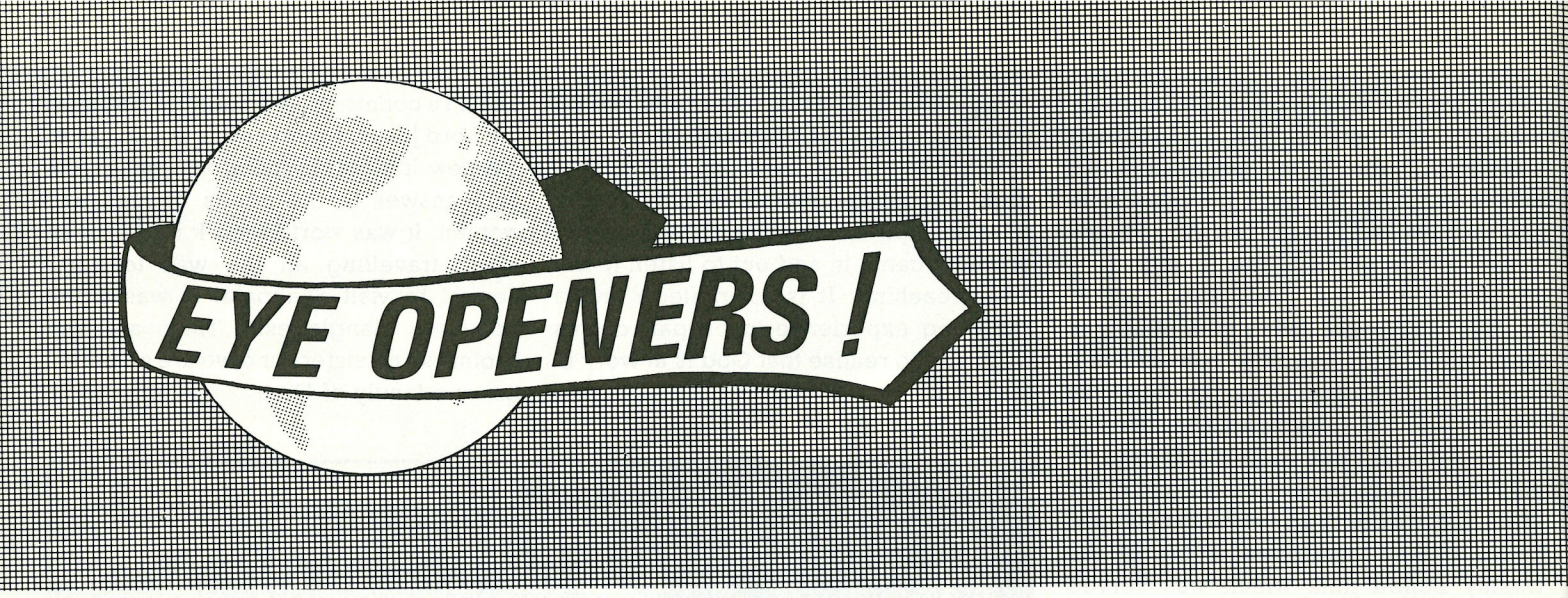
'THE school population is bigger than ever, with some 850 pupils in 20 classes but I don't think that entirely explains the increased interest in spiritual things. In the Scripture Union group we usually reckon on a full room for the first meeting of the year, and then gradually numbers settle down to a more comfortable 60-80. This year we started full . . . and numbers have *increased* almost every week until, at the last meeting of term, we had brought in so many benches that folk were sitting eyeball to eyeball and any more would have had to stand.

'A number have become Christians during the term and others have sought help in mending broken relationships and other personal problems. There is no doubt that the Spirit of the Lord is at work, but the opposition is active as well, and at one point we feared that the group might be split. Much prayer and not a few tears have, I believe, put that danger behind us.

'I must also mention Titio. He became a Christian while he was at school here and, despite considerable family opposition, went on to do pastoral training. In fact, his family refused him any financial help and was amazed at the way the Lord met all his needs and beyond. He finished his training in July, very cross with himself that he'd achieved 69.9 per cent rather than the 70 per cent that he'd been aiming for.

'He wanted a job as a school chaplain, or where he could maintain contact with young folk at school, knowing how much he'd gained from a Christian education. He was sent back here to Kimpese to work in the Bible School and it's been a real delight to have him back. He has matured so much and is obviously going to make a fine pastor.

'Another former student has now taken his place in training, also in spite of family opposition, and we're looking forward to seeing how much the Lord looks after him. It's a real encouragement to see young men such as these taking their place in society as Christian leaders and they are by no means the only ones.'



ECUMENICAL COUNCIL

HAVING received approval from the authorities of the main Christian traditions in France, an 18-member ecumenical council is to be set up with six members each under the auspices of the Protestant Federation, of the conference of Roman Catholic bishops, and (jointly) the committee of the Eastern Orthodox bishops and the Armenian Apostolic (Oriental Orthodox) community.

TELEVANGELIST OPPOSED

THE planned visits to Barbados and Trinidad by US TV evangelist, Jimmy Swaggart, have stirred a storm of opposition from Anglicans, Catholics and some evangelicals.

'I find his theology very displeasing,' said the Rev Harcourt Blackett, a Catholic priest on Barbados. 'He thinks of God as a white, pro-colonial, US businessman.'

Anglican bishop, Clive Abdullah of Trinidad and Tobago, said Swaggart's message was inappropriate for his country. On Barbados, local evangelist, Gordon Mathews, called for demonstrations against Swaggart.

WE'RE PEOPLE, NOT BEACHES

Concern about the negative impact of tourism on local cultures and ecology is contributing to a church led movement to promote responsible tourism in the Caribbean.

Abundant sun, sea and sand have made tourism the Caribbean's largest and fastest growing industry, bringing in $5 billion annually. An estimated eight million tourists now visit the region each year and five million island-hop on cruise ships. Two-thirds of these are from the United States.

Tourism has become the backbone of many regional economies. It has become a particular option for government planners on smaller islands that have little in the way of internationally marketable resources.

Tourism promoters say the industry provides much needed foreign exchange and jobs, while investment in infrastructure for tourist comfort contributes to island development.

But there is another side to tourism. 'In the interest of attracting the tourist dollar, we overdid the effort and offered more than service, we offered servility,' wrote a Jamaican journalist. Racism hangs over an industry in which white visitors expect to be served by smiling black or brown servants. 'Just because tourism gives our people their daily bread doesn't mean that workers should be exploited and abused.'

Women's groups are concerned about the pictures of tanga-clad dark skinned women in promotional literature which seem to sell the women along with the culture.

The movement to promote responsible tourism began within the Caribbean, Asian and Pacific churches in the 1970's and is now organizing Christians and other concerned people in Europe and the US.

'Tourism must be harmful to neither guest nor host and beneficial to each,' says Virginia Hadsell of the US Centre for Responsible Tourism.

While efforts in the 1970's focused on denouncing tourism's negative effects the present strategy has broadened to work for concrete changes in the industry, to promote alternatives to mass tours and luxury resorts and to encourage dialogue among travellers, local populations, tour operators and government planners.

'If we sell ourselves as a beach, we will be seen as a beach,' says one Caribbean church leader. 'But we should be seen as Third World peoples striving to build decent societies and to readjust the imbalances of the world – a people with something to contribute to global welfare, a people to learn from.'

What's happening in the Church around the World

CONGRESSIONAL SLUMDWELLER

BENIDITA de Silva represents three minorities in her new position as a deputy in Brazil's National Congress — women, blacks and the slumdwellers of Rio de Janeiro.

The poor of Rio's favelas *elected her as their congressional representative last June. Until then she had spent her life cooking, serving and washing for others. She ran her electoral campaign on a shoe-string, but garnered the 27,600 votes that allowed her to speak for the poor who inhabit the hills around the glamorous resort city of the glossy brochures.*

'It's hard to imagine the daughter of a washerwoman entering the pages of history,' she said, after presiding over Congress for 25 minutes in the absence of President José Sarney.

Apart from being Congress' first black woman, De Silva holds one of 16 seats won by the workers' party. She is pushing for the creation of day care centres for working mothers.

Lacking a classical education poses no problem for her.

'My grammar may not be perfect, but I can make myself understood.'

She says hunger and misery have a way of teaching anyone sociology, economics and anthropology.

As a poor black child in a favela, *the first thing she learned was to use the back doors of big houses, where she picked up dirty clothing and returned it clean. A devout Pentecostal, De Silva married at 16 and had five children. Only two survive.*

Her salary as a deputy could allow her to leave the poverty of the favela. *But she is committed to staying in her home district. Sixty per cent of her salary she distributes among her party, her community and her church. Each weekend she flies 750 miles, coming home from Brasilia, the federal capital.*

'I don't want to leave my district,' she says. 'That's where my people are.'

AMITY

The Amity Foundation represents a new form of Christian involvement in Chinese Society declared a delegation from Amity which visited Germany late last year.

'Chinese Christians are joining hands with friends in China and from around the world to create an organization designed to serve the humanitarian needs of all Chinese people.

'Our goals are threefold:

'To contribute to China's social development and efforts towards modernization.

'To make Christian involvement and participation more widely known to the Chinese people.

'To serve as a channel for the ecumenical sharing of resources and the promotion of international people-to-people relationships.'

'Working through existing institutions in China and in co-operative undertakings, the Amity Foundation seeks to identify projects which are deserving of support, but which at present are inadequately funded.'

In a consultation with representatives from more than 30 western churches a working paper was produced entitled *An understanding of the nature and practice of the relationships between the Amity Foundation and European partners.* This affirmed the intention 'to develop a relationship of partners', with full 'reciprocity in giving and receiving, the sharing of insights, experience, of technological, financial and personnel resources.'

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

Used at the valedictory service of Iain and Anne Walker at Athol Baptist Church, Scotland.

Iain and Anne Walker

FAREWELL TO IAIN AND ANNE

WHATEVER made the two of them decide to go so far
I suspect it was a rainy day when Iain was under par
And Anne, expecting Cullam, was feeling rather ill
They said to themselves, 'Why don't we leave for somewhere like Brazil.'

And thus, their heavenly calling was surely finalised
And Iain's life's ambition would soon be realised
To escape from all his relatives and go off with Anne alone
To a spot at least a thousand miles from the nearest telephone.

They're flying with all their luggage, Iain's cases are but two
But Anne's going by special charter aboard the 'QE2'
What Anne is taking with her is more than tongue can tell
Three hundred-weights of Pampers and the kitchen sink as well.

Before they went the BMS made proper preparations
They tried to think of somewhere in a wild remote location
Where they could get experience of a strange and foreign nation
So they sent them back to Scotland to live near their relations.

They will fly from London Airport and the BMS will pay
But they haven't noticed so far that the ticket's just one way
Iain's Mum says 'Bye Bye Poppet' and his Dad says 'Slangever'
While Anne's Dad says 'Take care Bunnykins' and her Mum says 'Au Revoir'.

Callum will be growing up in a warm exotic land
In a country where his football skills will soon be in demand
He will grow up speaking Portuguese and English too by Jingo
And maybe by the time he's twelve he'll teach his Dad the lingo.

It was here in Pitlochry that their story first began
Where Iain would settle for any lass who was desperate for a man
And Iain will, I'm sure, recall that this is where he met her
And for many years to come he'll blame the Atholl Baptist Centre.

But seriously folks, we know we'll miss this precious pair
And I think we've joked enough about them, more would be unfair
So speaking for every one of us, we'd like you both to know
That one thing is for certain, we'll be glad to see you
Get back.

150 YEARS OLD

WALTHAMSTOW HALL, where several generations of missionary daughters have been educated, celebrated 150 years of life at a special service in Westminster Chapel on 13 February. The BMS, which has five missionary children there at present, was represented at the service.

HOME FROM HOME

The Women's Project for 1988-9

AT the Women's Rally on the Wednesday afternoon of the Baptist Assembly, 27 April, the new project for 1988-9 will be launched.

It aims to raise £27,000 for the São Paulo Hostel for missionary children. This is the cost involved in running the hostel and the school fees for the children of missionaries in Brazil.

To know that their children have the opportunity of receiving a good education and living in a hostel that is also a loving home means that their parents can continue their work and witness in more remote areas of Brazil.

Leaflets, a background information pack, and a slide/cassette set will be available from May. Please write to Miss S M Le Quesne at BMS for your requirements.

FEET OF CLAY?

IDEALISTS are not always realists. William Carey was both. When he raised the matter of overseas mission with his colleagues he was told to go and write a book about it. The result was his *Enquiry into the obligations of Christians to use means for the conversion of heathens.* His idealism was seen in the way he saw problems as challenges and his meticulous listing of the countries of the world and their religious states.

There was also the practical component. Pray, plan and pay was Carey's call. And there was a further practical suggestion, that every supporter should offer a penny a week.

Another down-to-earth idea was offered. Carey writes: 'Many persons of late have left off the use of West India sugar on account of the iniquitous manner in which it is obtained. . . . If this, or part of this were appropriated to the uses afore-mentioned, it would abundantly suffice.'

Carey's weekly penny fund led to the issue of collection boxes for this purpose. The one shown is still in use at the Kirkby-in-Ashfield (Forest Street) church in Nottinghamshire.

Carey's book in hardback edition was sold for 7½p. Today's cost would be about £7.50. So at a hundred fold increase, Carey's penny would be £1. Was the idealist being unrealistic? Maybe it's time to check your BMS green globe if you have one. If you haven't one your missionary secretary or area representative could help you.

In Mizoram in India the church encourages 'a cup of rice campaign'. As an extra love gift church members are encouraged to give a cup of rice in thanksgiving when the daily meal is prepared – one for each person and one for the pot! How about putting your globe alongside the condiments, or telephone or . . .? Suggestions are invited.

Evening Seminars on

WORLD CHURCH ACTION GROUPS

or

A NEW LOOK AT MISSIONARY COMMITTEES

Every Church needs a missionary group with a better image than the average missionary committee. If you've got one that's good! If not, help is at hand!

Monday 18 April at	Camberley Baptist Church Frimley Road
Tuesday 19	Eastleigh Baptist Church Desborough Road
Wednesday 20	Gillingham Baptist Church Green Street
Thursday 21	Sevenoaks Baptist Church The Vine
Friday 22	Crawley Baptist Church Crabtree Road, West Green

*** Each evening at 7.45 pm except Crawley at 8 pm ***
*** Two hour programme * Prompt start ***
*** Coffee served beforehand ***

Learn about:

The importance of mission in the Church
Combining local, national and international interests
The people who should be involved
Fostering mission concern and support
Programmes and projects

These seminars are for ministers, missionary secretaries, and all those concerned about the Church's mission to a world in need. Bring your missionary committee en bloc.

It would be helpful to know whether or not your Church will be represented. Telephone Leslie Gregory on 0342 311804 (BMS SE Area Representative)

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

·PRAYER CALL·

3-9 April
MEDICAL WORK IN NEPAL

Pray for those Christians working in Non-United Mission to Nepal projects, such as the Institute of Medicine, that they may be both 'salt' and 'light'. Patan Hospital serves the greater Kathmandu area, with Kin Liu of the BMS as Laboratory Technician.

Community Health Programmes reach out to the villages in 'difficult terrain' from the hospital at Tansen where Stuart Little is dentist and Pirjo Little is nurse anaesthetist. Outreach is made from smaller hospitals such as Amp Pipal where Dr Ian and Sally Smith work, and the dispensary 'hospital' at Okhaldunga.

Pray that those working in isolated projects may be encouraged and know God's wisdom and patience as they reveal the love of Christ in the ministry of healing.

10-16 April
EDUCATION IN ZAIRE

The CBFZ has responsibility for the organization and staffing of about 300 schools. Morale in many places is low due to inadequate and irregular salaries, and poor working conditions. Over two thirds of the schools are at primary level, most occupying shared premises, and very few have doors and windows so that there are security problems for basic school equipment. Pray for those who are encouraging teachers to be Christ's witnesses to younger generations.

Missionaries teach in some of the secondary schools, some work in poor conditions, and some have to cope with apathy, corruption and low moral standards. Remember the Christian unions, that more staff and students will find Christ, and become rooted and grounded in an enduring faith.

17-23 April
CHRISTIAN EDUCATION IN BANGLADESH

Let us give thanks for all Christian schools in Bangladesh. The standard of education offered by the schools is high and therefore many children are eager to attend. In particular let us remember the following schools in our prayers, the children and the Head teachers and staff.

(i) Barisal Boys' School and Hostel
(ii) Barisal Girls' School and Hostel
(iii) Immanuel Primary School, Dinajpur and the Hostels for boys and girls.

Finally let us remember the Christian Primary Schools all over Bangladesh which are supported by the Bangladesh Baptist Sangha's Social and Health, Education and Development Board.

24-30 April
BAPTIST ASSEMBLY

During this week the annual Baptist Assembly will be held in London. For those able to attend it is a time of fellowship, inspiration, thanksgiving and challenge – as delegates they return to their churches to share all that has taken place. Remember the incoming President of the Baptist Union of Great Britain and Ireland – the Rev Dr Colin Marchant – and the Chairman of the Baptist Missionary Society – the Rev Vivian Lewis. Many are involved in the arrangements and organization for all the meetings.

·PRAYER CALL·

WOMEN ROLL BACK THE STONE

THE stone put there by the military
  by the systems which bind
The stone of violence
The stone that guards the entrance
to ourselves
  that keeps us from one another

The stone against our voices
  against our stories, our heroines
The stone against our education
  against our bread

The stone against our God

Women roll back the stone
  in Chile and everywhere
sharing stories
organizing around needs
gathering at women's centres
recognizing, deepening
celebrating a transforming lifeforce

It's the resurrection message
  after all
God-spirit
resists containment in tombs
rather
walks among us.

by Carolyn Lehman.

PRAYER FOR US EACH

Bent into the body of Christ
laid out under glass
like some enshrined wino
sleeping off a draught of death
in the corner of the shrouded
cathedral,
an old Indian woman
swayed under musty skirts,
her cracked lips
skipping over words
in whispers not meant
for me to hear.

What is she asking Him for?
Supper?
The soul of a son?
Forgiveness for a suddenly
remembered sin?
To be taken into His
bosom tomorrow?

I stand in the shadows
under the chipped angel
with a lurid neon halo,
a gringo adrift here
at the top of the world,
praying with her lips
that we each get
what we need.

– John Ross
La Paz, Bolivia

Prayer from China

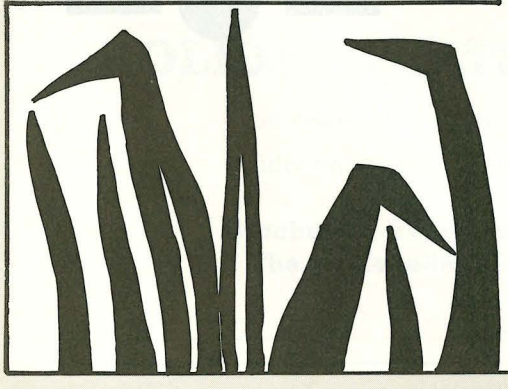
O God, if I were a blade of grass
nourish me with sun and dew
make me the green of peace
a smile of spring on earth.

If I were a small bird
give me strong wings
to soar the sky among white clouds
a harbinger of life.

If I were a lump of clay
shape me to your will
mark me with your beauty
a sign of your grace.

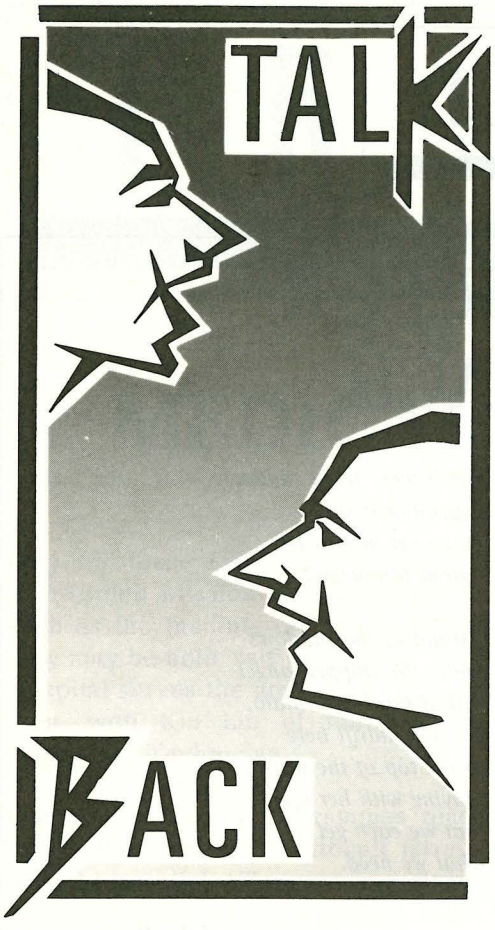
If I were a candle
light me in the darkness
burn me drop by drop
leaving light and warmth behind.

Yang Jingchao, student
Huadong Theological Seminary,
China.



TRUE PARTNERS

Lord,
help us to be true partners
with our brothers and sisters overseas
  listening as well as speaking,
  receiving as well as giving,
  accepting as well as going,
  being led as well as advising,
obedient to the Word
you are speaking
to all your people
in every place.



From the Rev George S McKelvie, Teignmouth.

Dear Editor

Thank you for your article on Robert Arthington. You may be interested to learn that his last resting place is in the Cemetery here at Teignmouth. I went up there, and I found it.

On one side it says:

ROBERT ARTHINGTON
Born at Leeds 20th May 1825
Died at Teignmouth 9th October 1900
His life and work were devoted to the spread of the Gospel among the heathen.

On the other side:

The entrance of thy words giveth light
He shall have dominion from sea to sea and from the river to the ends of earth.

I must try to find out more about RA's life in Teignmouth. Perhaps you know more about him than your article said, e.g. How did he make his money? or how and where did he get his fortune?

Yours sincerely

George McKelvie

PS – I was interested in Arthington's association with Holman Bentley. Bentley's father was the second minister of my Loughton Union Church, Essex, and he said H B must have been a lad and young man in the church there.

Robert Arthington's story is told by A M Chirgwin in a book, now long out of print, called *Arthington's Million*, but it is still very readable if you can get hold of a copy.

But to answer your question, Robert Arthington's father was a Quaker and a brewer. According to Chirgwin: 'The brewery had been in the family for more than a 100 years. . . . It was the early days of the Temperance Movement, and few people had any scruples about making their money by the manufacture of intoxicants. . . . When the Quaker folk of Leeds gathered in the Meeting House for their monthly business meeting, it was the brewer's practice to send them up a small barrel of beer.

'One day . . . they found that the barrel was empty. . . . John Priestman, a member of the Society, told them that he felt uneasy about drinking beer at their meetings and had slipped out and poured the liquor down the drain.'

The result was that in 1850 he closed the brewery. Later, like his father, Robert Arthington refused to sell the business – he was determined to prevent the site from being used for brewing – and eventually the land was sold to the Midland Railway and became part of their goods yard. Arthington's wealth was wisely invested and, as you know, was used to advance the cause of world mission.

From Dr Malcoln Bonnington
Chard

Dear Editor

This is an acknowledgement of your Missionary Herald *Questionnaire which I shall not in fact be returning, but instead I am sharing a development at this church in which you may be interested.*

Up to the end of 1987 we had between nine and twelve regular readers of the Missionary Herald. *For this year we have ordered 60 for each month, with the possibility that we shall increase that number if we can. A staggering increase, explained by the fact that we are GIVING THEM AWAY!*

In an effort to enhance Missionary-awareness in this Church the Missionary Committee is commending to each family in our regular congregation the Shareholder scheme, and early findings have shown a very enthusiastic response. We are asking just 50 pence per month from each family, by the Shareholders Envelopes system except where a globe is used, and our calculation is that by the end of the year we shall not only be able to increase our contribution to BMS which in any event was very close to target last year, but we shall at the same time make our fellowship more acutely aware of the lives and work of our missionaries.

I hope that the above is an encouragement to you.

Yours sincerely

Malcolm Bonnington

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 11 February 1988.)

Legacies

	£
Mrs W F Banks	500.00
Miss E F Bellingham	150.00
Mrs E Binmore	9,000.00
Miss M E Charlesworth	100.00
Mr E H Coleman	1,898.41
Mrs K Dawson	1,000.00
Rev S J Dewhurst	1,000.00
Mrs G V Forster	100.00
Miss E F Gedge	6,634.93
Mrs M Gilman	2,384.77
Mr W R F Hall	18,500.00
Miss E Howell	100.00
Mrs R Hubbard	500.00
Mrs V E M Inglis	100.41
Mrs A Miller	250.00
Mrs Musk	50.00
Mrs C B Peden	4,149.00
Rev A C Richardson	100.00
Miss D K Shipway	81.78
Mrs J Steel	25.00
Dr R M A Tait	1,000.00

General Work

Anon: £20.00; FAE Aberdeen: £20.00; TB Luton: £95.00; Anon Durham: £40.00; Cymro: £70.00.

Relief Work

Anon: £5.00; Anon: £5.00.

MISSIONARY MOVEMENTS

Arrivals

Dr & Mrs I Smith on 20 February from Amp Pipal, Nepal.

Rev & Mrs G Lee on 23 February from Kandy, Sri Lanka (via Malaysia).

Rev & Mrs J Clark on 24 February from Sao Paulo, Brazil.

Departures

Miss V Hamilton on 1 February to Dhaka, Bangladesh.

Dr & Mrs H Kennedy on 3 February to IME, Kimpese, Zaire.

Miss S Loader on 11 February to Dhaka, Bangladesh.

Miss C Preston on 22 February to Dhaka, Bangladesh.

Births

On 9 February 1988, at Bolobo, Zaire to **Mr & Mrs R Hoskins,** a daughter, Abigail Jane.

BAPTIST HOLIDAY FELLOWSHIP 1988

WESTHOLME – Minehead

Family holiday centre – on seafront – near town centre and Gardens

30 comfortable bedrooms – most facing sea, several en suite

10 Single, 9 Twin, 4 Double, 7 Family, capacity 60

Two Lounges, discussion room, games room, laundry room, own car park

Excellent food and fellowship

Ideal for family and church holiday groups

We still have some vacancies for the following weeks:

28 May-4 June	**Host:** Rev Paul Mortimore
4-11 June	**Host:** Mr David Rutland
11-18 June	**Host:** Rev Charles Hodgkins
11-25 June	
25 June-2 July	**Host:** Rev Kenneth Toms
2-9 July	**Host:** Rev David Lewis
9-16 July	**Host:** Rev David Gamston
10-17 Sept	**Host:** Rev Charles Couldridge
17-24 Sept	**Host:** Rev Douglas Monkley

HOLIDAY FLATS, Minehead

– on seafront – 7 spacious flats – sleep 2-10

– fully equipped – colour TV – own car park

Brochures: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE. Tel: (0643) 3473

NOTICES

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 25-31 July
Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.
COST **£90.00** per person.

PHAB! – 23-30 July
Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.
COST **£45.00** per person.

MESSING ABOUT ON THE RIVER – 16-23 July
Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival..Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously and be a part of this exciting holiday.
COST **£65.00** per person.

NEW LIFE IN THE NEW FOREST – 13-20 August
The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!
COST **£100.00** per person.

*** ALL PRICES ARE INCLUSIVE OF VAT ***

BAPTIST ASSEMBLY

25-28 April

Westminster Chapel, London

* * *

MONDAY
2.00 – 4.15 pm
Opening
Bible Study – Dr A Kreider
At home and abroad – Baptist work in 1987
Prayer

4.45 pm
BMS General Committee

6.30 pm
President's Evening
Address by Dr Colin Marchant
Theme 'Shalom'

TUESDAY
9.45 – 10.15 am
Bible Study – Dr A Kreider

10.15 – 11 am
Baptist Union Business

11.15 am – 12.30 pm
Public Issues

Afternoon
Urban trails and mobile seminars

6.30 pm
Launch of Action In Mission (AIM)
Recognition Service
Preacher: Rev Peter Barber
Gen Sec BU of Scotland

WEDNESDAY
9.45 – 10.15 am
Bible Study – Dr A Kreider

10.15 – 11 am
BMS Annual Members' Meeting

11.15 am – 12.30 pm
BMS Sermon
Preacher: Bishop Harry Moore, CMS

2.15 pm
Women's Rally
(entrance by ticket – free – available from BU or BMS)

4.45 pm
BU Council

6.30 pm
BMS Valedictory Service

THURSDAY
10 am
Exploring AIM

NEEDED OVERSEAS

ZAIRE – Science and Maths teachers – Electrician (short term)

NEPAL – Primary school teacher

BANGLADESH – Pastoral couple for evangelistic work

Please write to: The Personnel Secretary, BMS, 93 Gloucester Place, London W1H 4AA

UNSEEN FOOTPRINTS

BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTHASSE 31
8803 BÜSCHLIKON SWITZERLAND

MISSIONARY
HERALD

Annual Report Edition
May 1988

Editorial Comment

Worth sharing

'WHATEVER'S happened to the Annual Report?' This different presentation of the Society's Annual Report, with the *Herald*, is a deliberate change and, we trust, a positive step forward.

The BMS is *obliged* to produce an Annual Report. The purpose is to present, in an understandable way, information about what is happening. It is also to give an account of the Society's stewardship of those resources made available by the churches and individuals and to encourage a continuing involvement.

The Report has to be presented to the Annual Member's meeting held within the Baptist Assembly. Previously, each person present has been given a copy and then further copies have been made available to anyone interested. Nevertheless, thousands of the Society's supporters have not actually seen a copy.

Yet the story of God's continuing activity through the BMS is worth sharing. Publishing the report in the *Herald* enables many more to see for themselves the variety and importance of the Society's work. May your reading of it stimulate your interest, prayers and support.

MISSIONARY HERALD
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Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service overseas to:
Miss J A Maple

ISSN 0264-1372

MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

UNSEEN FOOTPRINTS

IS GOD continuing to work in His created world? Sometimes, as we look around us, we may have cause to doubt. People suffering because of the variety of calamitous events in many parts of the world raises the question poignantly.

Within the BMS partner countries we have witnessed the disasters of floods in Bangladesh, drought in India, and mud slides in Brazil, bringing grief and hardship to many. Internal strife and ongoing enmity have caused death and chaos in such countries as Angola and Sri Lanka and have caused innocents to flee as refugees from their homes. Add to this the economic downward spiral in Brazil and the appalling poverty in many of the places with which we are linked and we are reminded again of just how many persons in this world suffer.

True, much of this suffering could be alleviated by the action of men and women. But pride, selfishness, the commitment to an amassing of personal wealth, the narrowing of views to see development only in material terms, all perpetuate injustice and inhumanity. The needs of millions lie neglected, while millions of others gorge their appetites and starve their spirit.

Where is God in all this? Is there a God whose nature is love and is He at the heart of all creation and all mankind? Are His purposes of love actually being furthered? Is the world stumbling from bad to worse?

Those who shared in the tasks of the BMS this last year have to affirm, 'He lives, He does love and He is working.' Part of the problem is that the fogs and mists of folly and sin cloud our view of God and of His gracious acts. The Psalmist tells of the active presence of God within this world, *Though your footprints were not seen* (Psalm 77:19).

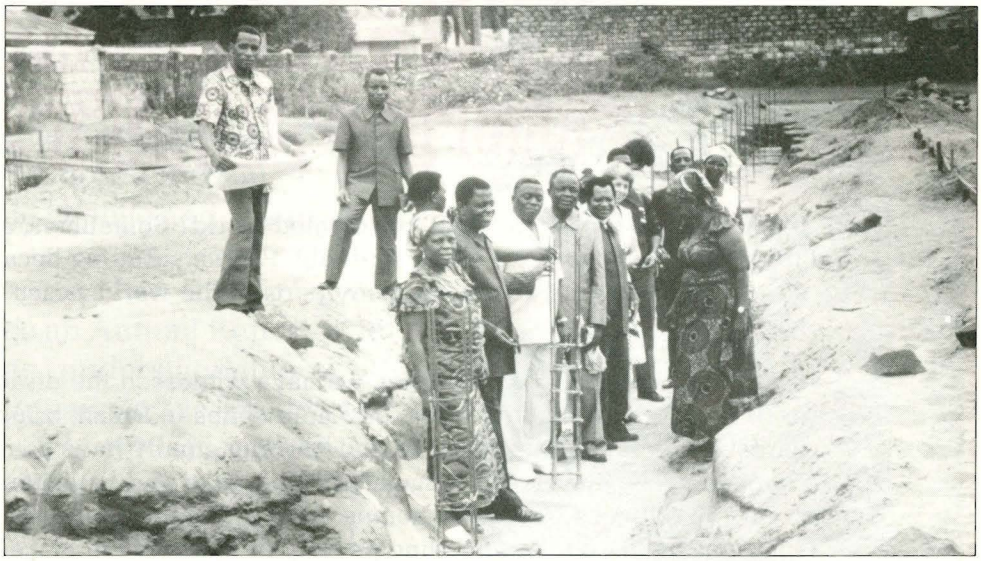
May this presentation of the Society's report disperse some of the clouds and reveal the 'unseen footprints', those marks of God walking with us, going ahead of us, leading us on in the cause of the Kingdom.

Reg Harvey

ZAIRE
FACING THE CHALLENGES OF TODAY

The Church

WHAT a mixture of emotions this evokes! Evident life in the parishes of Tshopo and Lubungu in Kisangani; weeks of evangelism in the Lingungu District; songs, humour and drama by the young people's choir at Yangambi; disappointments at Binga; zeal at Yakombo Koi. There is the struggle between old and new at Upoto, Bolobo and CECO-Kimpese with the need to discern between good and evil spiritual powers. There are the difficulties and problems facing those in positions of leadership, and the dilemmas which all Christians face of when to speak and when to remain silent in face of the dishonesty and corruption which is so much a part of the national scene.



New church in Kinshasa

The population of Kinshasa, now around four million, is growing. The religious scene is in ferment. Sects are mushrooming and even in the mainstream churches strange new ideas are creeping in.

Faced with way-out beliefs and practices, does the Church retreat to securely held positions and risk not hearing the voice of the Spirit? In Kinshasa, where the CBFZ parishes are facing the challenge of the city's change and growth, there is an urgent need for positive, constructive Biblical teaching and for an openness to what God wants to do through His Church today.

How can the BMS help this Church in true partnership? In what ways can that Church help us? That is going to be the subject of a consultation between BMS and CBFZ in 1989.

CBFZ Secretariat

There was concern over what would happen when five long-standing BMS members of the Secretariat staff left. However, Gordon and Ann McBain have settled in well in the Department of Missionary Affairs and Zairian colleagues have adjusted to the often heavy work-loads in the Finance, Medical and Christian Education Departments. The newly appointed community evangelist, Cit. Mude, is visiting the Kinshasa districts and will be visiting the other Regions during 1988.

Theological Education

In spite of many difficulties and frustrations, men and women are being trained for the Lord's service at Yakusu, Bolobo, and the Higher Institute of Theology and the Protestant Theological Faculty in Kinshasa.

Bolobo

Community Development

The cost of living in Zaire is increasing in the same proportion as the rate of exchange. In October 1986 £1.00 was worth 90 zaires. In May 1987 it was worth 188 zaires. Prices doubled in six months, whereas wages and salaries only increased by 40-50 per cent.

Physically and materially, life is very hard, especially for the young who suffer many diseases related to inadequate diet and polluted water.

The CBFZ has several projects aimed at improving the quality of life and health of the people. The value of this work is illustrated by Wilma Aitchison at Ntondo. She says that the general health of adults is improving as a direct result of the success of the clean water project and the use of improved, insect-free toilets. Another nurse at Yakusu says that the Water Project would prove, in the long-term, to be more beneficial to the health of the region than anything else being done in the rural health programme.

Agriculturalists, Steve and Pam Seymour, are working with Tata Loleka on the Ntondo agricultural project. They recognise that any real advance will depend on the improvement of the spiritual health of the Church.

Refugees from the civil war in Angola continue to arrive in the Lower River and Kinshasa areas (see April *Herald*). The BMS has sent aid from the relief fund to provide clothing, food, medical care and basic tools.

Enguta and Angolan refugees, Angola

Education

There has been a sharp decline in educational standards and in the resources provided for education. The Government pays teachers' salaries, but gives no help for buildings, equipment or books. The Institut Lisanga at Kisangani and the Institut Koli at Upoto, however, stand out for their excellence. By Zairian standards they are well-equipped. These two schools have benefited from the presence of missionary personnel.

The effect of the decline in educational standards is seen in the level of students applying to nursing schools. On the brighter side, former CBFZ students, now working in towns and cities, do maintain higher and more honest standards.

Medical Work

More and more Zairian medical personnel are taking over responsibility in the hospitals and health zones. There are Zairian doctors at Bolobo, Pimu and Yakusu. They face many pressures, including the desire to provide good education for their children which often involves expense and separation as they send their children to larger centres. At Yakusu, missionary nurses have been handing over responsibility to Zairian colleagues and a Zairian nurse has been appointed Director of the Nursing School.

The Zairian Department of Health is tightening up on qualifications for incoming medical personnel. It is likely that our doctors and nurses will need some extra specialized courses, after basic training and experience, before being authorized to work in Zaire.

Staff at Bolobo were weary after fighting the cholera epidemic for seven months. Plans are going ahead at Pimu for the modernization of the hospital, nursing school and rural health office. Emergency repairs to one block have enabled it to be used again. Stephen Rusk, a water engineer, has started some of the work on the Hospital Water Supply Scheme.

Representatives of the participating church communities and associated mission boards linked with the Evangelical Medical Institute (IME) at Kimpese, met during the year. They defined the role and future development of medical services in the Region and considered how IME could serve the churches' medical work over a wider area.

The CBFZ Medical Co-ordinator has asked BMS for help to combat AIDS. The money will be used to diminish the possibility of infection by improved sterilization methods and to provide education about the facts of the disease.

Nurses' Retreat

ONE of the major events at Pimu recently has been a retreat for the nurses.

'The speaker, Cit Kondo from the Hospital Christian Fellowship, was an extremely dynamic and gifted speaker,' said Dr Adrian Hopkins.

'The retreat took place over three days and became an event for the whole mission. Some folk came in from the village. Many folk committed or re-committed themselves to Christ.

'The result has been particularly important amongst our nursing students. Several of them have been baptized and the Nurses' Bible Study has taken on a new lease of life.

'We praise God for the interest shown and we pray that the new Christians will grow and mature in their faith. Dr Montingea, our new Zairian doctor, and Cit Ejeje, our Hospital Accountant, are leading the Bible Study and are seeking to follow up this work.'

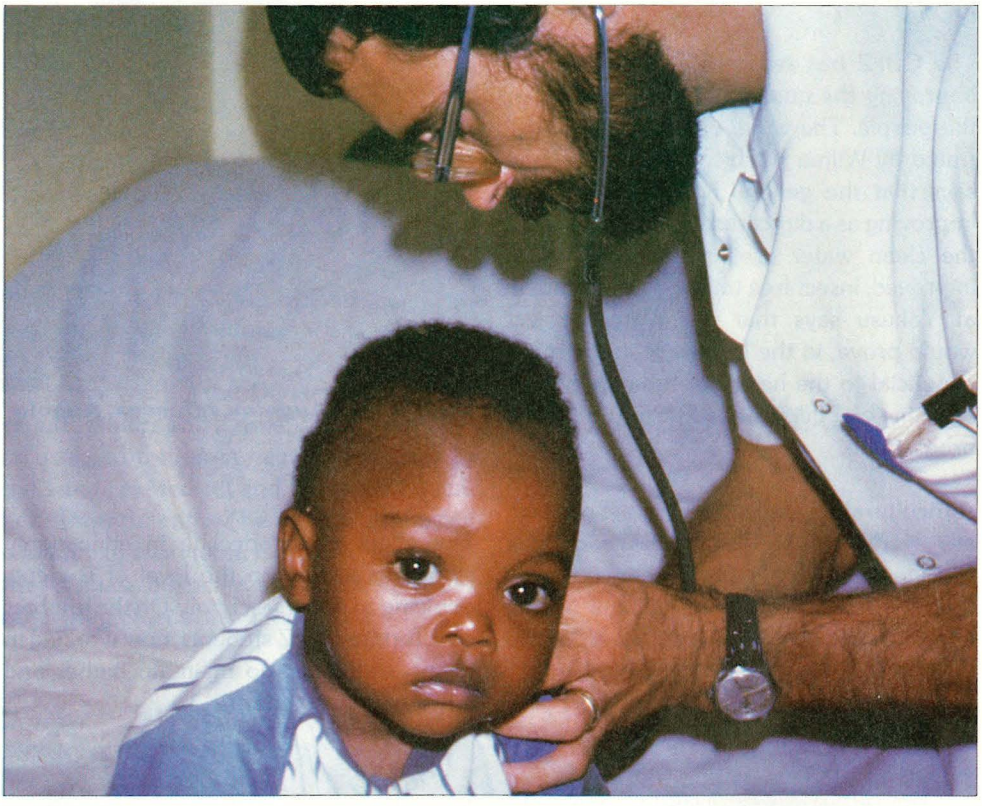
Lisala

SINGING by the ladies' choir from Lisala Baptist church, Kinshasa, was one of the highlights of the 1987 Baptist Assembly in Bradford. It heralded the beginning of a tour of Baptist churches covering England, Wales and Scotland. Everywhere they went, they were greeted enthusiastically. Normally staid British congregations swayed to the infectious African rhythms.

'It is good to experience at first hand the fruits of over one hundred years' of BMS work in Africa,' they said. 'It is good to come face to face with people from the church in Zaire.'

Back in Zaire, the choir went round the churches of Kinshasa to tell of their adventures. For the Baptist Community of the River Zaire (CBFZ), the choir's visit expressed a two-way partnership and they have thanked the BMS for the financial help that made it possible.

Dr Stephen Green, IME, Kimpese



ANGOLA
ALIVE TO THE GREAT COMMISSION

IT is possible to live in Luanda and not realize that there is a war on. Life seems to go on much as usual. People struggle to find transport to get to work. They man offices, factories or the oil refinery. They buy and sell. They fish, mend nets or boats, or laze on the beach.

However, a second glance reveals a more sombre side of life. Soldiers on crutches, wounded in the war, practise walking. Soldiers with rifles search a street to conscript 15-18 year old boys. Soldiers at a road-block on the outskirts of the city advise vehicles travelling inland to travel in convoy with a military escort. People who want to travel to Mbanza Kongo (San Salvador) or Uige do so mainly by air.

The Economy

The government provides the basic commodities of life in state run People's Stores. Each working person has a ration card, but even if there are two working people per family, there is still a need to supplement the diet with food from elsewhere. Fish is cheap and readily available, as are tomatoes and fruit, when in season.

Purchases can be made in the local markets at ten times the price they would be in government run stores. The women boycott the state markets, where little can be bought, in favour of their own, unofficial 'African' markets.

The production and export of coffee and diamonds has been disrupted by the war and it is oil that is saving the country from out and out bankruptcy.

Church and State

The state recognizes nine Protestant denominations, the Roman Catholic Church and the Kimbanguists. There is complete freedom of worship and religion, but open evangelism is prohibited and senior party officials are forbidden to attend church.

IEBA

The Evangelical Baptist Church in Angola (IEBA) is respected for its long history, its stance during the run-up to independence and its life and work today.

It is still mainly a regional church, ministering to those who live in the north, or who have come from the north to Luanda. It does a great shepherding job in the capital, where there are ten parishes, enabling many to keep their faith amidst unsure surroundings.

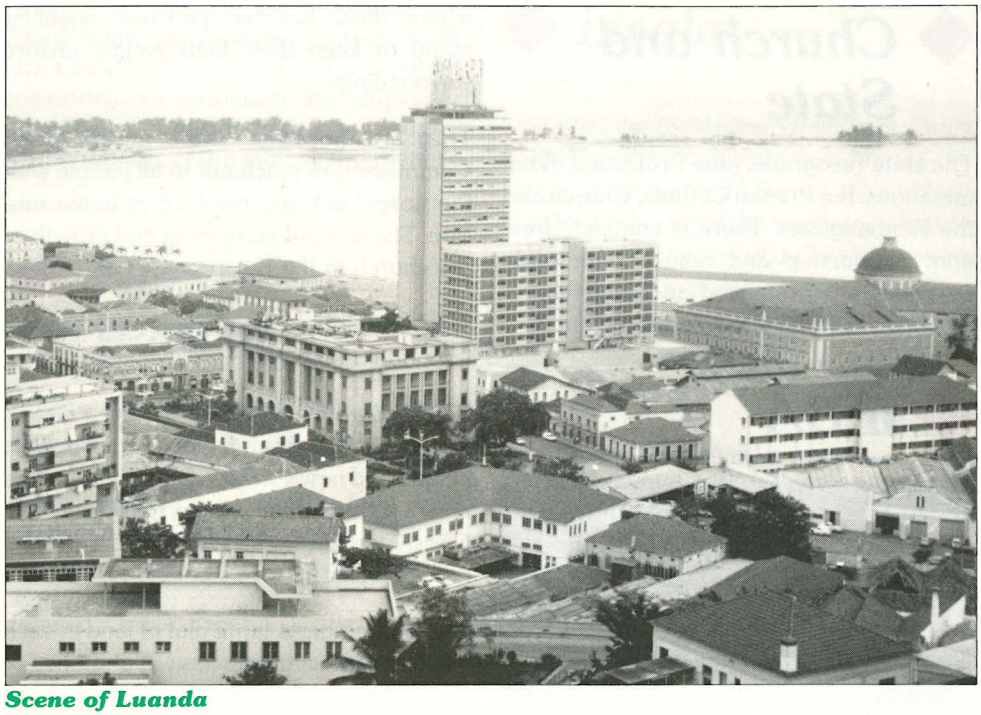
They are, however, aware of the Great Commission to reach out to all people with the gospel and are involved in home mission. The story of pioneering and growth of the church in the Kwango area is thrilling.

The converts now need maturing to enable them to let their roots grow deep in Christ.

The leaders of IEBA are giving a strong direction to the Church. They want younger people and new converts to be aware of the recent history of the people, to be trained in Christian doctrine and to understand Baptist principles.

The Church has a large plot of land in each parish and the construction of churches or other buildings has already begun on most of them. IEBA has welcomed Colin Pavitt,

Derek Rumbol, Assistant Overseas Secretary and members of IEBA



Scene of Luanda

who will assist in the various building programmes as well as supervise the Church carpentry school in Luanda.

They also eagerly await the arrival of Jim and Pam Henn, who will be engaged in theological training. Because of the political situation, their work will be based, for the time being, in Luanda.

The IEBA medical project has a good reputation which reaches far outside the boundaries of the Church.

ANGOLAN QUOTATIONS

ONE Christian, who held a senior post in the Angolan Ministry of Defence, was forced to make a choice.

'You cannot serve two masters,' he was told by the authorities.

'Quite right,' he said.
He chose his Master, Jesus Christ, and resigned from his job.

THE influence of the exile in neighbouring Zaire from 1961-75 is very evident in IEBA. Not so long ago a young people's music group was leading a service.

'During the colonial war the Church was destroyed,' declared one member of the group.

'Say only that the buildings were destroyed,' replied the Rev Alvaro Rodrigues, General Secretary of IEBA, quickly jumping to his feet.

'The Church lives on! The Church is in the hearts of people rather than in buildings.'

'HOW valuable it is to feel that you belong to a worldwide Christian family through the BMS and the Baptist World Alliance.

'How necessary it is for young people and young government ministers to know the history of IEBA and its worldwide links.'

Rev Alvaro Rodrigues

ACROSS THE BORDER

THE people in one village in Northern Angola were so tired of being harassed over and over again, alternately, by the MPLA and by UNITA, and of being accused by both sides of helping the other side, that they decided to flee across the border into Zaire.

Once again the army entered the village to plunder and to punish. The village chief kept them talking.

'I will ask my wife to prepare a meal for you,' he said.

Going behind the hut he spoke softly and urgently to his wife.

'Quickly! Run into the forest and tell the others to go with you.'

They crept away while the chief kept the soldiers talking.

'Where are the others?' they asked.

'They're out in the forest gardens.'

While the soldiers went to search all the huts in the village to see if he was speaking the truth, the chief slipped away to join his wife and the villagers. It took them six weeks to get across the frontier.

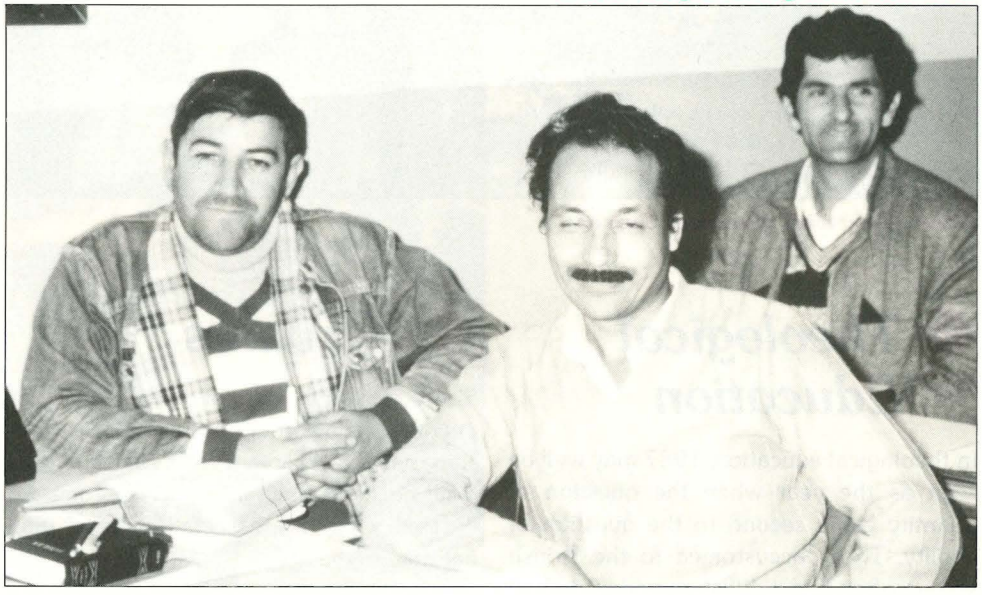
BRAZIL

EVANGELISM & SOCIAL CONCERN

AT one level, Brazil's problems can be summed up as international usury, national corruption and personal greed. Economic chaos and political inertia have generated tension and uncertainty.

The preparation of yet another constitution has diverted attention from more pressing issues. Social and personal violence is on the increase. The reduced investment in basic health programmes has led to a resurgence of malaria, yellow fever and other diseases. AIDS is an increasing problem and Brazil has one of the highest indices amongst developing countries. Infant mortality, particularly in the North East, is one of the largest in South America.

Porto Alegre Evangelism Students



Religion

There has been a growing interest in the occult and spiritism has been getting increasing publicity through television and magazines.

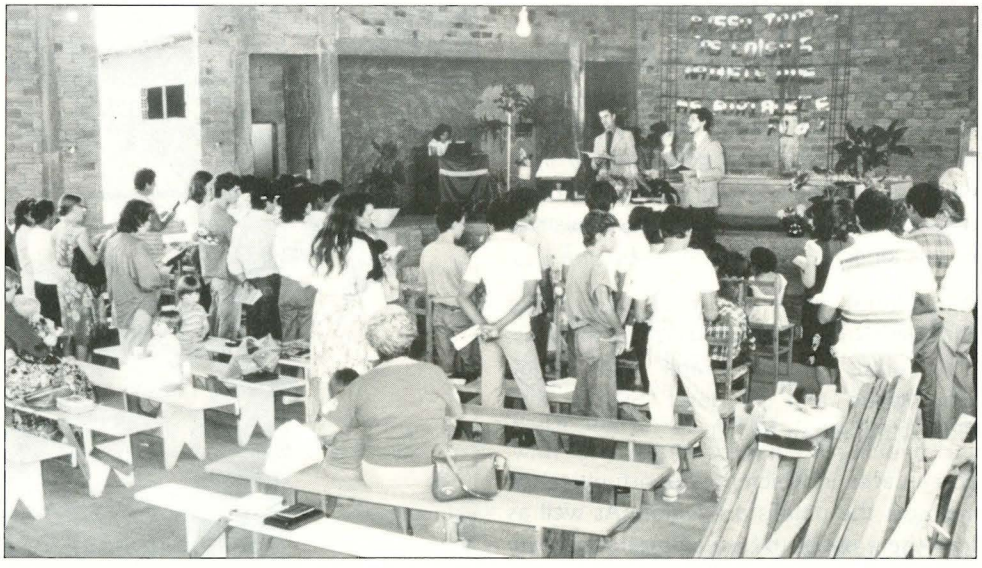
The Roman Catholic church continues to lose influence at a national level, though there are signs of an increased effectiveness at the grass roots through the basic ecclesiastical communities.

Evangelicals continue to grow but still do everything separately as much as they possibly can. Their growing numerical strength is making itself felt on the political arena. There are a significant number of evangelicals in the Congress and Senate. For the first time since the founding of the Baptist work in Brazil, a President of the Republic has been to the annual assembly meetings.

Church Planting

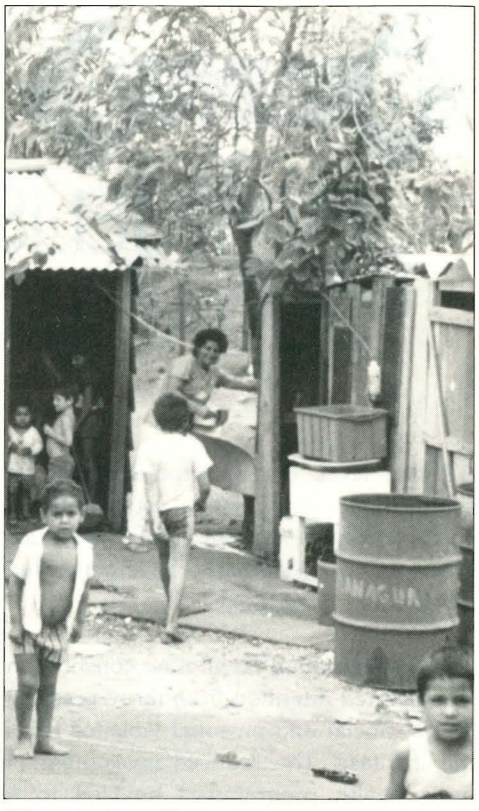
There is still a strong emphasis on evangelism and church planting in Brazil and several of our missionary families are involved in this ministry. Five churches were handed into the care of Brazilian pastors by BMS missionaries during the year.

There is a strong emphasis on the Plan for National Evangelism. However, 'National Plans' of all kinds are increasingly being met with cynicism. There is a growing concern for the deepening of the church's spiritual life.



Stuart Christine at Second Baptist Church, Rondonopolis

Bible study with Margaret Swires



Slum in Brazil

Theological Education

In theological education, 1987 may well be seen as the year when the question of quantity came second to the question of quality. Those accustomed to the British system often find it difficult to adapt to one without any external control of standards. So often what is on the diploma becomes more important than what is in the head.

There is a continuing need for theologically trained teachers with the willingness to spend the necessary time in language and cultural adaptation.

Servants

Some ministries cannot be classified, or overlap each other. Many of our missionaries are in servant roles responding to local needs as they arise and as requested by local churches, associations, state and national bodies.

Typical of this is the work of Eric and Jean Westwood. Eric is responsible for contacting, training, and the pastoral care of the new missionaries offering to serve with the Brazilian World Missions Board.

During 1987 three BMS couples left Brazil and two new couples arrived.

Social Service

Brazilian Baptists are more and more concerned for the church to express love and justice. This has opened up opportunities for ministry to the rural poor, the city slum dwellers, and the needy of every kind. BMS personnel are involved in various ministries of this kind:

Agricultural work — David and Joyce Stockley: Rural dispensary — Mary Parsons: City slums etc — Frank and Peggy Gouthwaite and Margaret Swires, and Gerry and Johan Myhill.

It is an area in which the opportunities are vast, yet the pitfalls are legion. As well as love there needs to be a cultural sensitivity and great wisdom.

Mary Parsons working in Rural dispensary

CARIBBEAN

JAMAICA

Youth group, Jamaica

The work in Jamaica continues to be robust and vigorous. BMS involvement is mainly through the United Theological College of the West Indies where Keith Riglin works as tutor. His wife Jackie has been working as a physiotherapist in a nearby hospital.

Sheldon Drewsbury

TRINIDAD AND TOBAGO

The work in Trinidad is weak. Although nearly half the island's population is of Indian descent, Baptists have hardly made any impact on this group of people.

The lay training programme has been reinitiated after a period of inactivity. The exact relationship of the BMS to the work there still needs to be discussed with the Baptist Union of Trinidad and Tobago.

Plans are being studied to plant the first Baptist church in Tobago.

Lady in Trinidad

EL SALVADOR

David Mee is doing language study in Guatemala. We look forward to his first reports on his activities in El Salvador. The social and political situation is going to make the work there very challenging and will demand a special kind of missionary.

El Salvadorian family

Conclusion

Looking to the future, all the areas in which the BMS works are open to missionaries. The opportunities are as varied as the gifts in the body of Christ. May God make us receptive to His word and obedient to His call.

TWO CONTRASTING ISLANDS

'HOW different Jamaica and Trinidad are,' writes John Clark after a recent visit. 'Jamaica, in many ways, is still very British, and in some, more British than the British. Baptist life is strong and vibrant.

'I was there in National Heritage Week. Two of the five heroes remembered were Baptists. On TV I saw a dramatic reconstruction of the life of Sam Sharpe, a Baptist deacon, imprisoned and executed for his part in the revolt against slavery.

'On the Sunday I was in Jamaica's old capital for the Heritage week service. Some things were so familiar and yet in many ways I felt more foreign than ever I've felt in Brazil. The hymn book, the form of service, the English idiom were so familiar. What made me feel so foreign? In part, I'm sure, it was being the only white person present in a congregation of nearly one thousand. But more, it was the recognition that here was a people with a united past, a common collective history in which words like liberty and freedom strike deep chords.

'Trinidad is different. Baptist work is weak. The British influence is less apparent and, with 43 per cent of the population of Indian origin, there is a very strong Hindu influence. I was there for Divali, *the Hindu festival of lights. The whole island was covered with candles and paraffin lamps.*

'It was as much a cultural affirmation as a spiritual. Trinidad is still trying to work out its identity, with strong influences from the USA, from South America and from India, as well as traditional links with Britain.

'Oil and gas deposits brought wealth to the island, but the slump in prices has added to the many social problems.'

FRIENDSHIP HOUSE

THE Baptist Friendship House at Campo Grande, the state capital of Mato Grosso do Sul, is helping many who live in the city's 60 or so squatter settlements, or *favelas.*

'WE need a police post, a health centre and a creche,' the Agonsa favela *Association told Frank Gouthwaite.*

So, along with the president, and other committee members, he visited various departments of the city council to try to have these needs met. What were the results? A school extension has been built and a health post has been promised.

The council does not build creches, but PRONAV, a semi-government organization, supports home creches. Dona Terezinha and Dona Cida each receive about seven children from other families into their two-roomed, earth-floored houses for twelve hours a day, five half-days per week. They receive food and £5 a month from PRONAV, and should *receive £1 per month per child from the mothers, who are now able to go out to work. Some mothers, however, have not even paid a minimal contribution.*

'So it was wonderful to hear Terezinha say, in a Residents' Association meeting, that what the community most needs is the knowledge of Jesus,' said Frank Gouthwaite.

Obviously Margaret Swire's weekly visits to the creches, to play with the children and tell them Bible stories, is bearing fruit!

Favela *children tend to do poorly at school. This is due to malnourishment, worms, absence through illness or the parents not bothering to send them, the parents' inability to help the children at home, mid-year moves made without an official transfer form, and moves to and from rural areas where there are no schools.*

Often, ten or twelve year olds are still in the first year. To help, a reinforcement class was started at a preaching point of the Guanandi church. The local school refers children who are having difficulties, and about 20 have been helped during the year. Well over half 'passed' the year — better than average for favela *children — without special difficulties.*

Another way to help the learning process is to start early. In May, pre-school work was started in the Centenario congregation, with 25 children. Food was obtained from the Ministry of Education, who recognize that children who are underfed before school age don't learn so well when they start school at age seven. Five of the first group now move up, with a firm base on which to build.

Friendship House, Campo Grande, under construction

All lessons start with choruses, a Bible story and a prayer. Attendance has also grown at the respective Sunday schools.

Margaret and a local doctor have been doing health check-ups and regular observation of height, weight, etc. Margaret has also been able to help smaller, very malnourished, brothers and sisters to obtain special feeding supplements.

Throughout the year work went on, with the help of volunteers from both churches and community, to build a purpose-designed pre-school for the children of Aero Rancho II favela. *Teaching began there in December.*

Children at the Baptist Friendship House, Campo Grande, Brazil

SRI LANKA

PRECARIOUS AND UNCERTAIN

THE political situation on the island is still precarious and uncertain. The Colombo agreement signed in July has not brought the expected peace. In fact, the situation has become worse and many lives have been lost.

The Sinhala community makes up the largest section of the country's population of 15 million with 74 per cent. The Tamil group is divided into two sections. The Sri Lanka Tamils, 12.6 per cent, are descended from South Indian settlers left over from invasions 1,000-2,500 years ago. Indian Tamils descend from workers imported by the British 70-120 years ago to work on the tea plantations.

Sewing Class for deprived girls, Colombo, Sri Lanka

Peter Goodall, out visiting in Colombo

The Baptist Sangamaya

The 175th Anniversary celebrations went off well and proved to be a means of encouragement and inspiration. It was heartening to see the good number of young people who attended the celebrations and this gives hope for the future.

The two BMS couples who were in Sri Lanka during the year, Peter and Margaret Goodall and George and Betsy Lee, have now left. One new couple has been appointed to serve on the island in lay training and at present there is a need for a ministerial couple to serve, short term, at Cinnamon Gardens Baptist Church in Colombo.

At Cinnamon Gardens Baptist Church, plans have been submitted to the municipality for a Community Service Centre on the church's compound. These have been approved and efforts are now being made to raise the finance needed. This project will add greatly to the church's community involvement.

STONE LAYING

'THE stone laying for the new building at Kandy took place on December 14,' report George and Betsy Lee. 'Besides the stone laying itself, representatives of all the different arms of the church lit a lamp on the huge brass lampstand.

'A Kandyan drummer and conch shell player heralded the occasion, with the main participants being welcomed by an archway of young light-green coconut leaves beside a large, stylised, multi-coloured floral design on the ground. We had watched some of our members making this earlier, filling in an outline design with scraped coconut in contrasting bright colours, black, white, yellow and red.

'One heartening aspect was the participation of leaders from the two outreach villages. This was the first time that Gunasena, from Gondenikanda, had come to Kandy and was able to meet many of our leaders and members who had not yet been to his village.'

The Goodalls at Cinnamon Gardens, Sri Lanka

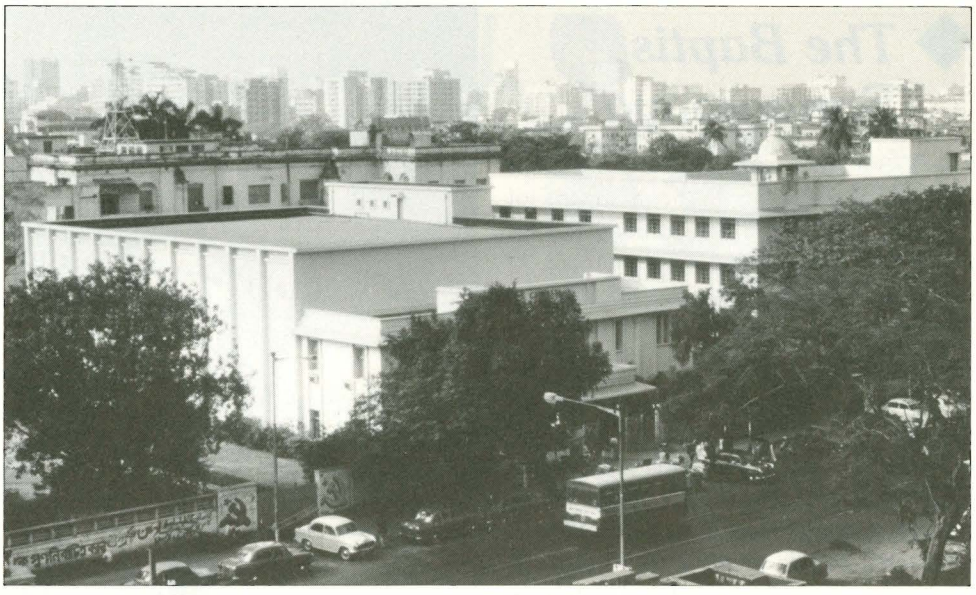
INDIA

OPPOSITION & GROWTH

SINCE independence 40 years ago the quality of life for the people of India has improved considerably. Life expectancy is now in the mid-50s compared with 30. Literacy has more than doubled to over a third of the population, and economically the country is able, most years, to export grain. Although there have been many political crises, India remains a strong democratic nation. However, there is still a great deal of room for improvement and many are calling for it, especially in the rural areas.

Sadly there has been an increase in the number of clashes between different castes and religious groups. Whilst the Sikh problem has been catching the headlines, our partner Christians in the Phulbani district of Orissa have felt the pressure of opposition from a militant Hindu group.

The Church



It is in this context that the Church in India has to live and work.

'Caste and castism present a social evil and a formidable barrier to the Gospel,' wrote Dr Roger E Hedlund, Co-ordinator of the Church Growth Association of India.

'Some 200 million seek liberation from grinding poverty and exploitation. Religious extremist groups offer inducements and practise deception and violence in an effort to coerce the under-privileged to embrace Hinduism.

'The unreached are a major challenge. A vigorous missionary movement is developing among Indian Christians. In 1963 there were 148 Indian missionaries. Today there are about 4,200 making India the largest non-Western missionary "sending" country in the world.'

Church of North India

The number of expatriate missionaries working with the CNI is becoming fewer each year. In the middle of 1987 there were only 58 compared with 107 four years previously.

The Rev Desmond and Mrs Sheila Samuels have been transferred from the Cathedral Church of the Redemption in New Delhi to St Stephen's Hospital where Desmond is now chaplain. Sheila has been given various responsibilities and is enjoying her work.

The Rev Geoffrey and Mrs Elsie Grose are organising a programme of Lay Training for the diocese. This now means that they have been relieved of some of their responsibilities at Green Park Free Church, New Delhi.

In Cuttack, community unrest and religious fanaticism have caused real problems in the diocese. At Berhampur, Ganjam District and in the Phulbani District of Orissa, there have been disturbances and damage to churches. The area has quietened down now, but there are still times of tension. In spite of everything, the Church continues to grow in the Kond Hills and in the Ganjam District.

India's younger generation

Serampore

In January 1987, Miss Maureen Sleeman, Chairman of the BMS, represented the Society at a service of dedication of the Carey memorial. Representatives from various sections of the Church in India and overseas as well as diplomats were also present.

Buni

Steps are being taken to alter the constitution so that there will be a greater sharing in the leadership of the Baptist Union of North India. Hopefully this will help to relieve some of the tensions and disagreements which have marred the Union in recent years.

Mizoram

Neil and Marjorie McVicar visited Mizoram in December 1986. Because of government restrictions, this was the first time for many years that representatives from the BMS had been able to go into the state.

The Mizoram Baptist Church is very much alive and, apart from engaging in evangelistic work in Mizoram, has missionaries working in other parts of India and in Thailand.

Heavy rain caused a landslide and damaged the new Baptist House buildings in Aizawl. The BMS has made a contribution from the Relief Fund to help with repairs and to construct a retaining wall.

Bengal Baptist Union

Many of the churches in this Union do not have properly trained and full-time pastors. This, linked with quarrels and divisions, has led to a weakening of the witness in West Bengal.

BMS Calcutta Office

Mr John Peacock, Secretary of the Circular Road Baptist is the BMS Secretary for Missionary Affairs in India. He and his wife also look after the Calcutta Office and Guest House. John Peacock and Mr Archie Edwards, the legal and property adviser, were able to visit Mission House for discussion and consultation and to attend the meeting of General Committee in November.

BANGLADESH

POOR YET MAKING MANY RICH

BANGLADESH depends economically on the aid given by many countries and the International Monetary Fund. There is not enough land left to support the increasing numbers of people. Four out of every five Bangladeshis have diets that do not meet minimum calorie requirements.

The disastrous floods last year only made the problem worse, making many homeless and destroying acres of crops. The Bangladesh Baptist Sangha (BBS) played a significant part in helping the victims of the floods through its Emergency Relief Operation Committee. It was assisted, in part, by a grant from the BMS Relief Fund to which Operation Agri made a significant contribution.

Politically, there has been increasing opposition to President Ershad and his government. There have been many processions and strikes calling for him to step down. The recent elections were boycotted by the opposition parties.

Flood scene in Bangladesh

Missionaries

One or two of our BMS personnel have had difficulties in getting visas renewed. Also several missionaries will be returning home for furlough or retirement in 1988. This will cause a number of problems including the administration of the BMS Dhaka office and the supervision of the Guest House.

BBS Headquarters

The first phase of the new headquarters buildings has been completed and BBS staff have moved in. The new building will be a great asset to the Sangha and will aid communication between the various departments. The Sangha is very grateful to the BMS for financial help towards the project.

Chandraghona

Dr Chowdhury, the Medical Director of Chandraghona Hospital, has been unwell, which has added to Bob Hart's responsibilities. The future leadership of the hospital is causing some concern. Dr Chowdhury retires in two or three years' time, and apart from Dr Hart, there is no other suitable senior Christian doctor.

Both the Harts and the Kerrigans will be home on furlough in 1988, so Sue Headlam will be the only BMS 'medic' at Chandraghona later in the year. Alison Cottam is continuing her language study.

The most notable visitor to Chandraghona in 1987 was the Duke of Gloucester. He was very impressed by the work of the hospitals.

New BBS Headquarters, Dhaka, Bangladesh

Rangpur

The Bible Teaching and Reading programme in this area, organised by Gwyn and Joyce Lewis, has been a source of real encouragement. It has been good to see the enthusiasm of some of the groups and to witness the benefit both to individuals and churches.

Dinajpur

It has not been an easy year at Dinajpur. Clashes of personalities and problems that have got out of perspective have created a very bad atmosphere in the Mission Compound. A planned visit by the officers of the Sangha to try to bring about reconciliation, was frustrated by the floods in the area.

Gwyn and Joyce Lewis on village visit

Ruhea

Jean Pullin has been in Ruhea watching over the work at the clinic during Dr Suzanne Roberts' furlough.

School for Blind Girls

This is going well under the principal, Mrs Monju Samaddar, who succeeded Veronica Campbell when she returned to the UK. In October a new Recreational Centre was opened by the British High Commissioner. This is going to be a great asset to the school.

Shed Board

The Social, Health, Economic Development Board, the social development arm of the BBS, is meeting some of the needs of the community. A self-help programme is assisting people in rural areas to improve their economic condition. Another is giving professional training to unemployed youth.

There are programmes to provide primary education, to supply capital for the landless so that they can set up businesses, to train people in farming, to provide general and technical assistance for fish rearing and to help tribal groups to consider their future.

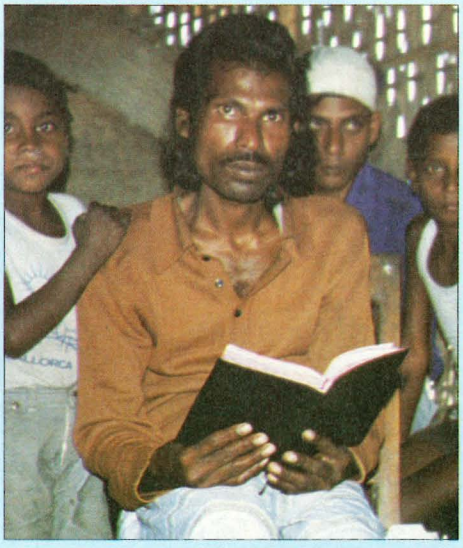
At Rangpur, villagers are being shown how silkworms can provide an alternative source of income and at Dinajpur 20 displaced tribal families have been provided with accommodation.

READING THE BIBLE TOGETHER

THE long-term aim of the Bible-reading programme at Rangpur is the emergence of Bible-based churches able to stand on their own feet. The 'method' is simple. We sit with an interested group and read the Bible together. Those who can read share the reading. Use of pictures helps non-readers to listen. Simple questions help understanding of the content. Finally the message of the passage is applied to their everyday situation. Non-readers stay afterwards for reading classes using a Bible-oriented literacy course.

Response has varied. In some places the seed fell by the wayside of indifference. One congregation started enthusiastically but quickly wilted. Another went very well until quarrels and lies split the group apart.

But some seed fell on good ground. One family with hostile non-Christian relatives have, despite their weaknesses, been encouraged to stand firm. In another village a women's group continues in spite of the ups and downs and a number can now read God's word with understanding. In another place a man who had followed a Bible correspondence course invited us to his village. There is now a new church — only four members, two men and their wives, but thriving and witnessing to their neighbours and relatives. Calls come from other new places — but how to respond?



Bible study in a village near Rangpur

In Rangpur town the Baptist congregation is the only Christian church. A weekly Bible-class here has only attracted those on the Mission compound (seven out of the total of sixteen church families).

BMS missionaries over the years have participated in the annual 'New Life Convention', attended by Christians from seven districts and four denominations. Many lives have been blessed despite opposition regularly by the Enemy. The aim is new life in the churches. But will it continue without missionaries? Pray with us that God will raise up men and women to stand in the gap.

NEPAL

THE ECONOMY of Nepal is dominated by agriculture which, together with forestry and fishing, contributes more than 60 per cent of the country's wealth, provides employment for over 90 per cent of the active population, and accounts for more than 90 per cent of exports.

One third of the country is still covered by forests, but although there is vast potential for hydro-electric power, the country lacks many natural resources. One area of growth is the tourist industry.

Local woman at work, Nepal

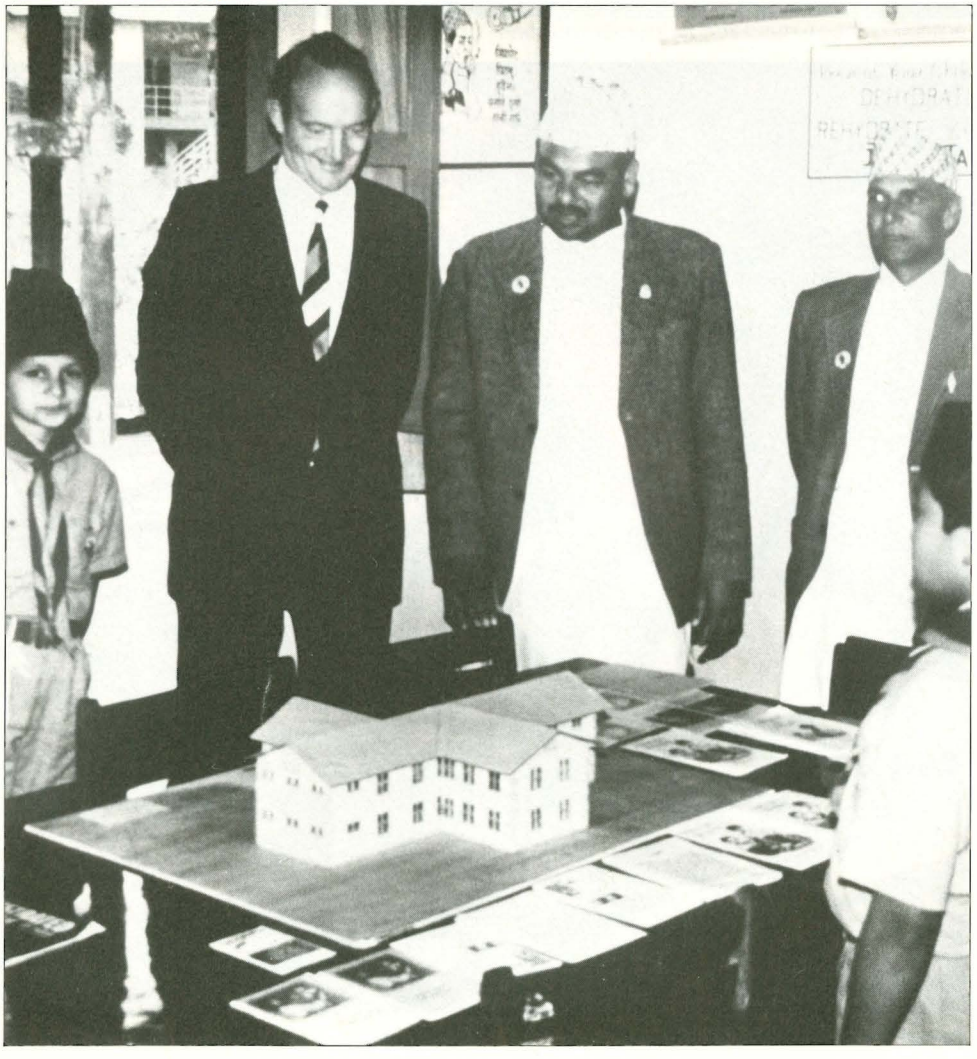
In the mid-50s the government ended Nepal's isolation from the rest of the world and began a series of five year plans. Progress, however, is handicapped by the country's land-locked position and Nepal relies heavily on foreign grants and loans.

Nepal is a Hindu kingdom, and there have been moves recently to strengthen the position of that religion in the country. There appears to have been no lessening of the pressure and persecution of Christians and at the end of 1987 there were five Christians in prison and about 100 awaiting trial or on bail.

It was good to welcome the Rev Robert Karthak to 93 Gloucester Place last year. He is pastor of the largest church in Kathmandu and a very respected leader within the Nepali Church.

Typical Nepalese house

Gandaki Boarding School



The United Mission to Nepal

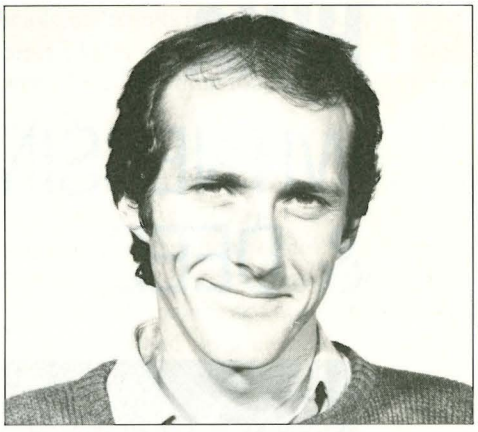
There are 418 missionaries working with the UMN. They come from 20 different countries and are supported by 37 member bodies, including the BMS.

Richard Cameron teaches at the Gandaki Boarding School at Pokhara which is Nepal's first Regional School. During the Principal's absence on furlough, Richard has been the Acting Principal.

Girls have now been admitted to the school and during 1987 there were 37 girl boarders. This encouragement of girls' education is an important development and ensures that now both girls and boys will be offered an English-medium, Cambridge International Examination education.

REAL LIFE WITH JAGGED EDGES

Tim Lehane



'That's what it's like,' says Tim Lehane, who has nearly completed three years in Nepal, 'but it's a great experience.'

MISSION work spans many activities, and I'm involved in the 'development' work undertaken by the United Mission to Nepal in order to 'Minister to the people of Nepal in the name and spirit of Christ'.

I am a mechanical engineer with the Andhikhola Hydro and Rural Electrification Project. We are tunnelling through a mountain to join two rivers, using energy from falling water to generate electricity, as well as to irrigate land. I look after the maintenance department responsible for the machinery used during this construction phase of the project.

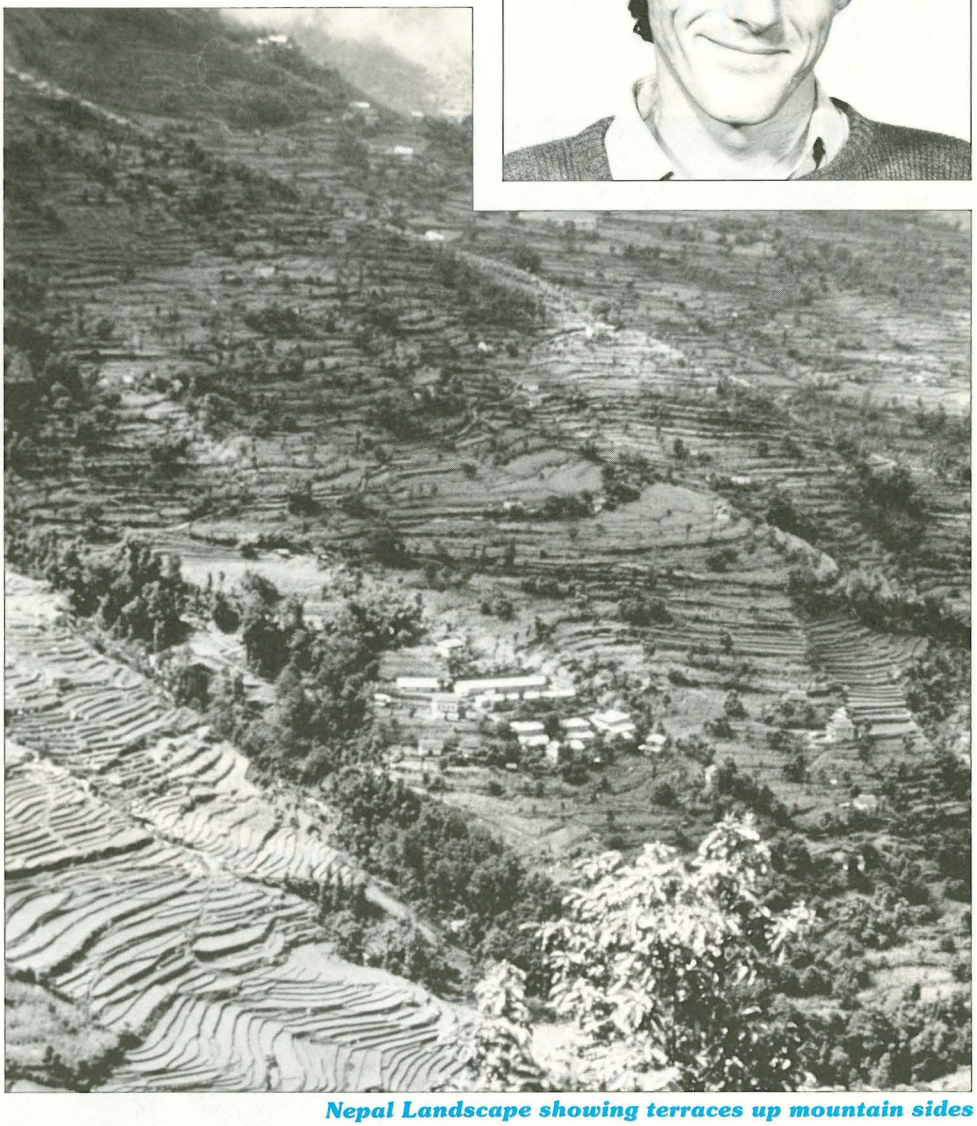
How are we 'ministering to Nepal'? We are not simply building a power plant, and providing electricity. We want people to learn skills in order to build Nepal, as well as feed themselves. The population is increasing in true Asian style, but the cultivated land is not, and if anything it is decreasing from soil erosion.

Not everyone can be a farmer, and so some kind of industrial development will have to be part of Nepal's future. Anyone who has seen these Nepali hills and rivers can see that hydropower, and therefore tunnelling, is one of Nepal's most obvious paths forward.

Development has a tendency to favour the better off in society, so we are taking steps to distribute electricity, as well as irrigation water, in ways that give poorer people a chance.

But where in all this is evangelism and church involvement? 'Are you a missionary or aren't you?'

I could write about the small group of Nepali Christians, the local people and those who come here with the project. I could talk of the 'catalyst effect' that we expatriates have in bringing far flung Christians together to meet, for teaching and mutual encouragement. I could talk of witnessing opportunities at work, among young Hindus who, just like so many in the UK, are going through the motions of religion without any real sense of God. All of this is true, but it is still not the starting point of mission.



Nepal Landscape showing terraces up mountain sides

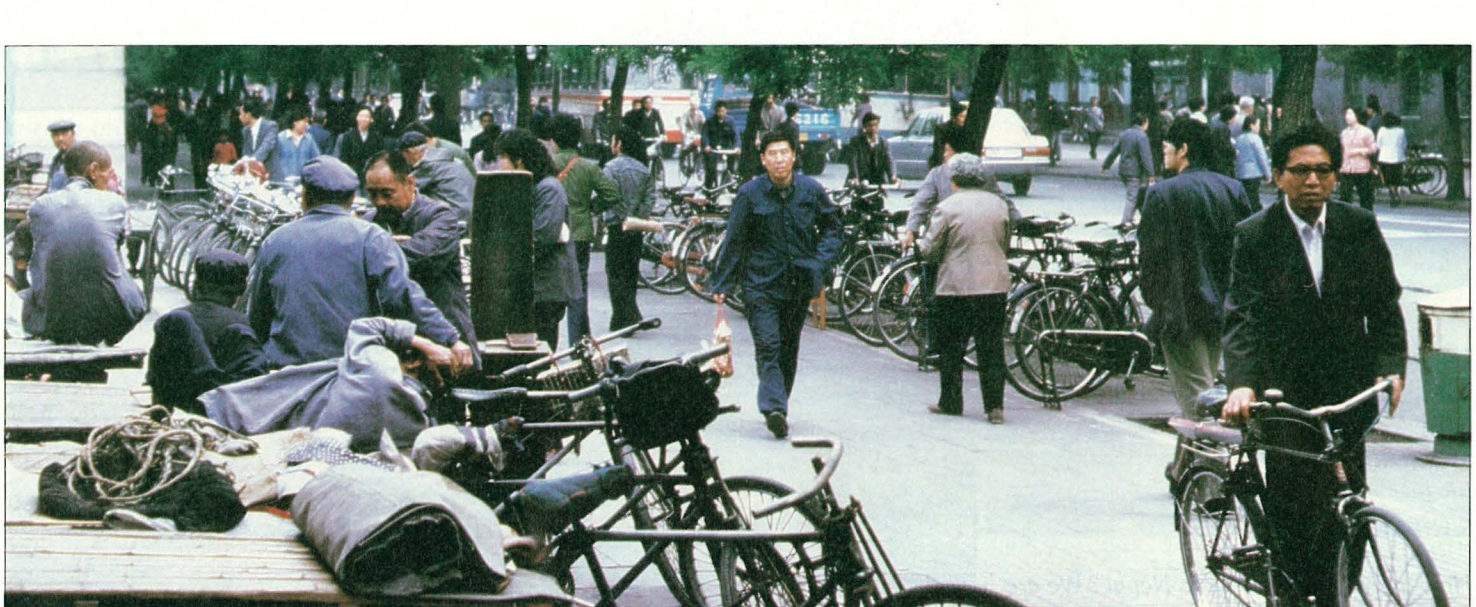
I choose to build on a firmer foundation. That is Christ. God wants me to be more like Christ. Christ was a servant here on earth. He was much more than that, but at least I also can be a servant. It makes sense to serve where there is greatest need, and hence I ended up in Nepal.

I don't have to be here, but I stay because I love these Nepali people and want to work with them, to serve them. This is one way of being a little like Christ, and this is God's means of persuasion. A Christian not only brings the Good News, but in some way is part of the news itself. That is why I say service first, my responsibility before God, and then all else follows, the talking, explaining, answering questions, in my day to day life.

It is a life of extremes out here, for soaring elation to depths of deep despair, but it's great to experience such real life, with all its jagged edges. I'm not sure of lots of things, but I'm sure I'm alive! I definitely recommend the 'missionary experience' to anyone who feels they are growing numb at the edges.'

CHINA

WITNESSING BY WORD & DEED



Street scene, China

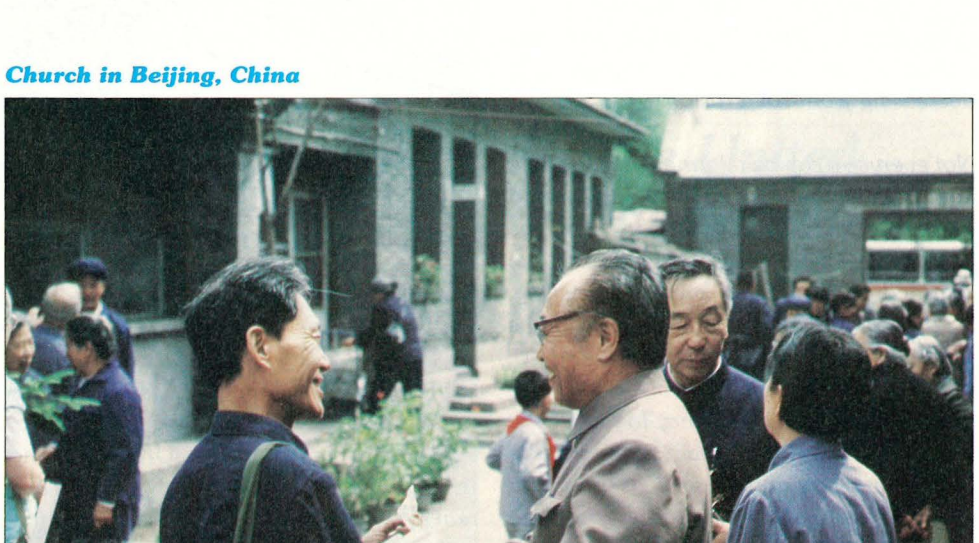
'The church is alive and well in China. Under God's care it has grown phenomenally over the past 38 years,' reports Bishop Ting.

THERE are between three and four million Protestant Christians in China today. They include those who worship in over 4,000 church buildings and in tens of thousands of homes or meeting points, which are frequently, but inaccurately, referred to abroad as *house churches.*

This means that, since the founding of the People's Republic of China in 1949, the church's growth has been at least twice as fast as the nation's population growth. But we are still fewer than half of one per cent of the total population.

Why is this? First of all the Gospel of Salvation in Jesus Christ is just as valid and needed in a socialist society as in any other.

Church in Beijing, China



Secondly, more people are open to and willing to hear and accept what the Gospel has to say to them when the church ceases to be an appendage from abroad and speaks the Word of God in its local context. Thirdly, it is sufficient if a government will just recognize the right of religion to exist and to organize its work. Finally, Chinese Christians are responding actively to the call that they bear witness to Christ by word and deed wherever they are.

SCHOLARSHIPS AND FRATERNAL VISITS

The feelings of Christian love and fellowship become more lively and meaningful when we visit our fellow believers in another country and get an opportunity of worshipping the Lord together. It is a wonderful and memorable occasion when East and West meet together expressing and exchanging the love of Christ between one another.

Dr Suna

SO wrote Dr Dalganjan Suna of Diptipur, Orissa, India, after his return home from a fraternal visit to England.

As a skilled doctor and committed Christian he had much to share as he visited old friends and made many new ones from Scotland to the South of England.

There are no longer any BMS missionaries in his area but he is keen that the rising generation of Christians in both his churches and ours do not forget the links that we have and the heritage that we share.

Each year BMS tries to offer the opportunity and to provide the means for Christian leaders, like Dr Suna, from other countries, to visit our homes and churches. Our overseas visitors usually pack a great variety of experiences into the time they are here — such as courtesy calls on the home Baptist Unions, visits to our Colleges, Association Assemblies and speaking engagements arranged by our Area Representatives.

Paritosh Biswas

The Rev Paritosh Biswas, General Secretary of the Bangladesh Baptist Sangha (union) was another welcome guest last year. He toured extensively, shared in many deputation programmes, held talks with BMS Secretaries and addressed the Society's General Commmittee.

Other friends travel on BMS Scholarships to extend their knowledge, gain additional qualifications and prepare themselves for future ministry in their home lands. Almost two dozen Christian leaders took advantage of such opportunities the last year.

The Rev Sam Suriyagoda, a quietly spoken Sri Lankan pastor, gained an MA in Islamic Studies at Birmingham University. His wife Rita, took an advanced Diploma in Religious Education at Westhill College with a special interest in religious teaching for slow learning children.

Pastor Jurandir de Costa Marques returned to Mato Grosso in Brazil after two years at Spurgeon's College but he hasn't finished with College life — he is now principal of the Baptist Seminary in Cuiabá. His compatriot, Mauro Clementino da Silva, is undertaking an in-depth study of eschatology as it relates to the mission of the church. Mauro and his wife Mariza will not only take back academic results from their time here, their British born son Andre will be a constant reminder of the time they were scholarship holders.

Another Brazilian couple, Pastor Manoel Xavier and his wife Clenir have a particular interest in Christian ethics and family therapy. Clenir is a graduate social worker adding to her experience and qualifications in order to head up a church-based counselling ministry upon their return home.

Of course, we don't expect every scholarship holder to come to Britain. The reason may be that of language, but more often it is the appropriateness of the course on offer that takes, for instance, a pastor from Zaire to Switzerland or France, and Angolan ministers to the Cameroons or Portugal.

Bangladeshis may head to the Philippines or South Korea, or to a Christian hospital in India.

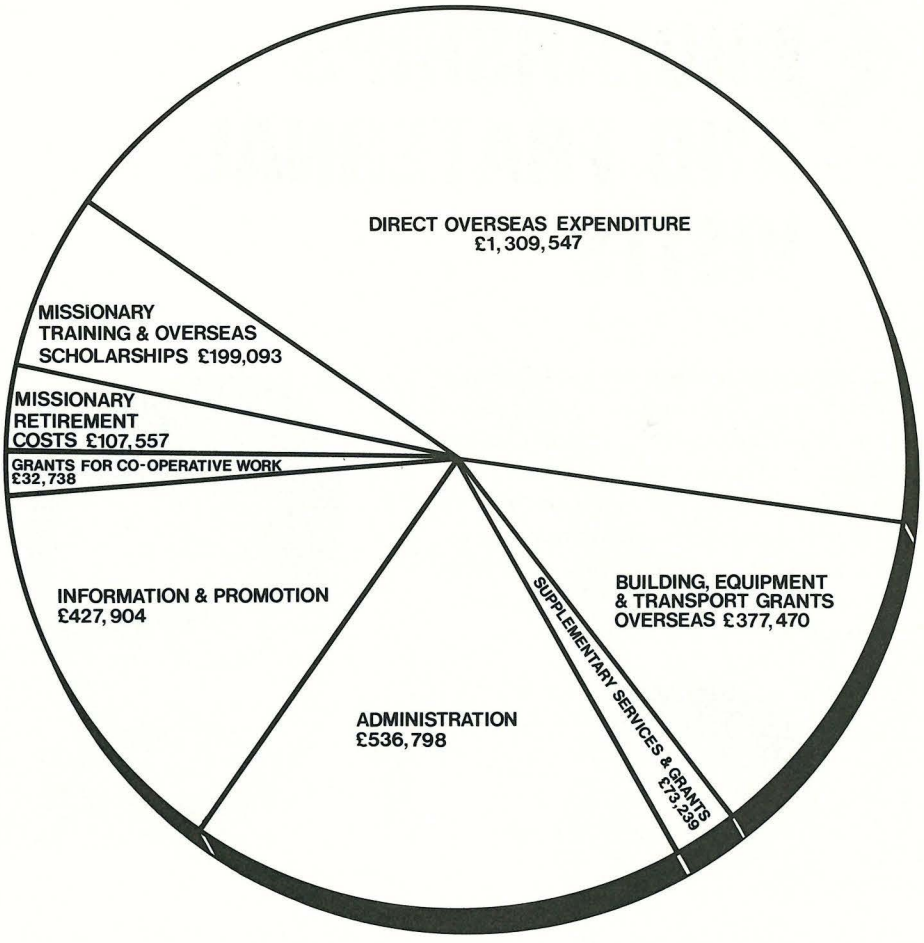
The Rev Chuni Mondal, taking a Doctor of Ministry course at Baguio City in the Philippines, chose a most relevant project aiming to develop a programme for increasing pastoral leadership among the churches of his home area. He planned to interview every church member to prompt their awareness of Christian stewardship and to challenge them about God's call to the pastoral ministry.

Usually the BMS underwrites the total support of our scholarship holders, but sometimes we join forces with other British mission agencies to support special study or research. During the current year we contribute to the support of a Nepali Christian at Oxford and a young Chinese lady researching missionary history as it relates to her homeland.

So, in the past twelve months, we have helped 23 overseas Christians, a number of them with their families, to broaden their horizons and engage in some reverse flow of mission. They come from nine different countries. They have studied here and in eight other lands. Their courses have ranged from hospital management to research into Christian communication. As they receive much from these opportunities they undoubtedly give much to us in the sharing of fellowship, the cross-fertilization of ideas and, not least, in growing friendship, Christian love and prayerful interest.

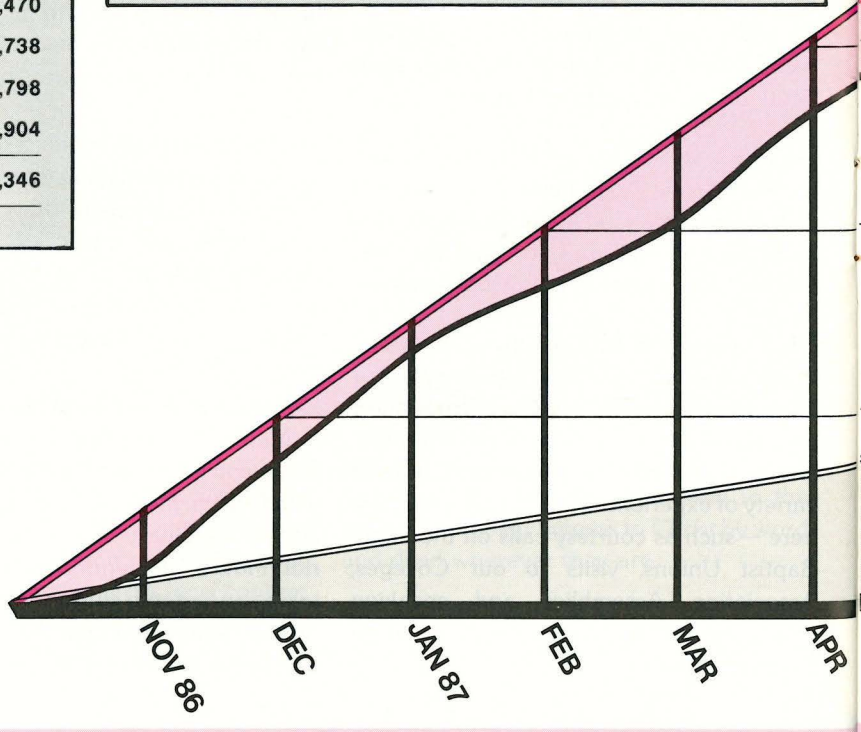
WHAT DO YOU WANT OF US?

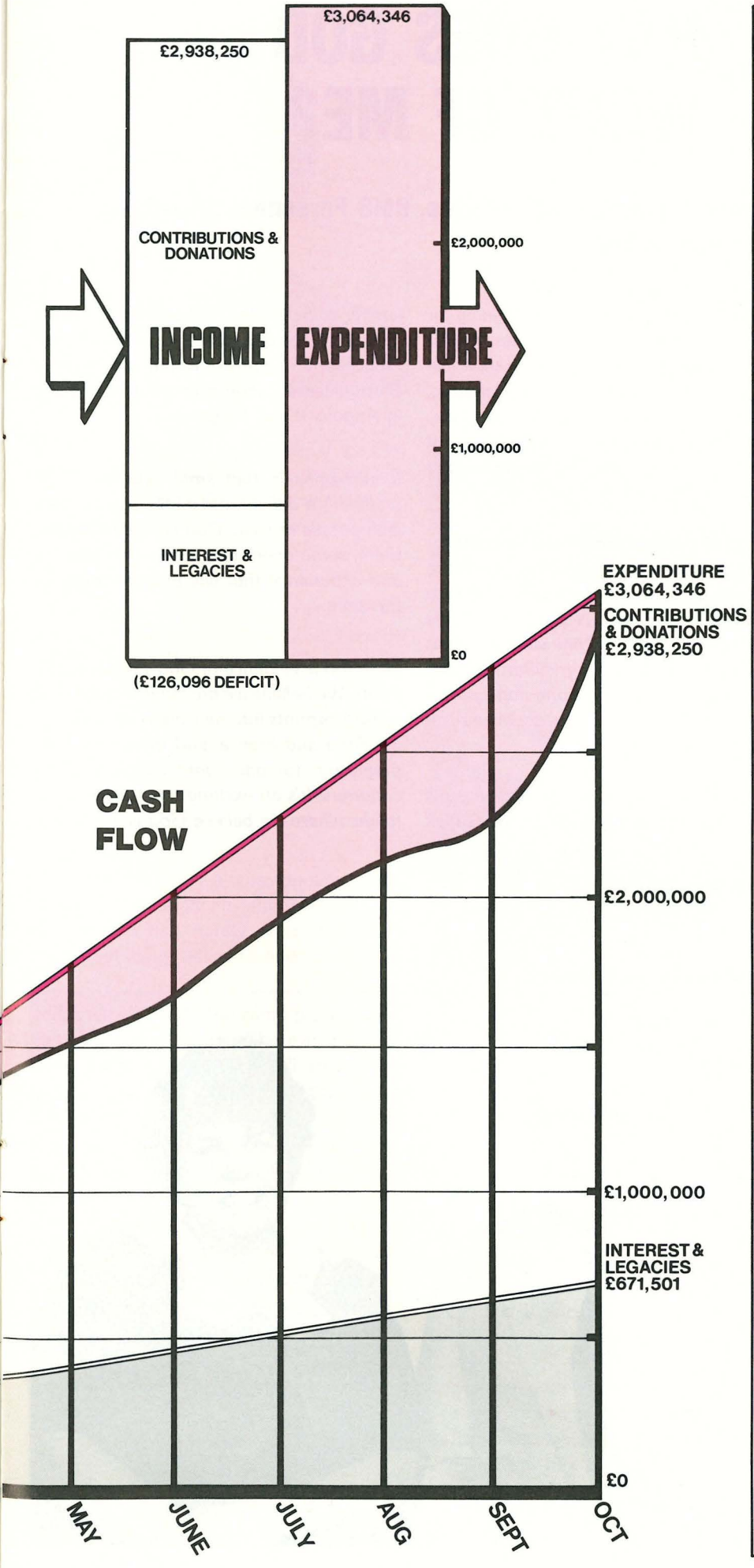
That's the first question we ask of God. Our priority then is to obey his answer in faith that the resources needed will be provided by our Baptist churches.


DIRECT OVERSEAS EXPENDITURE £1,309,547
MISSIONARY TRAINING & OVERSEAS SCHOLARSHIPS £199,093
MISSIONARY RETIREMENT COSTS £107,557
GRANTS FOR CO-OPERATIVE WORK £32,738
INFORMATION & PROMOTION £427,904
ADMINISTRATION £536,798
SUPPLEMENTARY SERVICES & GRANTS £73,239
BUILDING, EQUIPMENT & TRANSPORT GRANTS OVERSEAS £377,470

1986	EXPENDITURE	1987
1,243,758	Direct Overseas Expenditure	1,309,547
91,610	Training of Missionaries	124,010
60,635	Scholarships for Overseas Personnel	199,093
123,005	Missionary Retirement Costs	107,557
71,724	Supplementary Services and Grants	73,239
240,000	Building, Equipment and Transport Grants	377,470
31,970	Grants for Co-operative work	32,738
522,983	Administration	536,798
360,539	Information and Promotion	427,904
2,746,232	Total Expenditure	3,064,346

1986	INCOME	1987
2,155,831	Contributions and Donations	2,266,749
570,954	Interest, Dividends and Legacies	671,501
2,726,785	Total Income	2,938,250
19,447	From Reserves	126,096





THE churches have given generously to the work of world mission through the BMS. Last year, gifts from churches and individuals increased by 5.1 per cent.

'This compares favourably with the giving to other societies,' BMS Treasurer, Arthur Garman told the March General Committee meeting. 'But it is less than the ten per cent we asked for.'

Giving was £2,266,749. Other income from investments and legacies increased by 17.5 per cent to £671,501 bringing the total income to £2,938,250. However, the Society spent £3,064,346 and ended up with a deficit of £126,000.

'We have, in fact, underspent on our budget,' Mr Garman said. 'Fluctuations in exchange rates and other factors, gave us a saving of £51,000 on our overseas expenditure. Savings were made in other departments too so that overall we saved £100,504. If we had spent in line with our estimates the deficit would have been twice as big.

'Yet new missionaries are being trained and going overseas into new areas. We've entered into a new work in El Salvador. We've increased missionary allowances, but we have had to dip into our reserves in order to meet our expenditure.

Mr Lawson has managed to balance his budget.' Mr Garman said, 'Maybe we could use our tax reductions to help balance the BMS budget.'

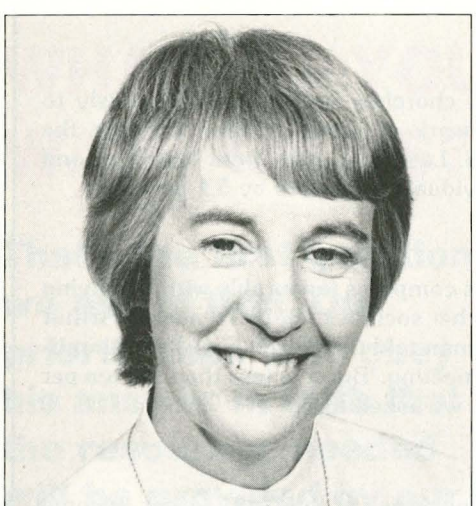
Baptists need to beat inflation when they set targets for their giving. That was the implication of remarks made by a member of the BMS General Committee in March.

'We should set targets which are not fixed to inflation,' he said.

'When God sets a target that is higher than inflation, we must meet it.'

WHAT DOES GOD WANT OF ME?

– that's a question Joan Maple, BMS Personnel Secretary, often gets asked



Joan Maple

THE small office on the first floor of Mission House, labelled 'CANDIDATE SECRETARY', has seen a constant stream of people this year, coming in to talk about missionary service. Only about one in ten will go overseas, but all are facing a time of challenge about the future.

'What does God want for my life?'

'Is it possible I'm being called into missionary work?'

'How can my experience fit into an overseas setting?'

On the office wall there is a palm tree poster, where the little monk – Abraham on this one – hears a voice from heaven saying, 'Go to the land that I will show you!' He asks a whole list of questions.

'Where is it?' (reasonable!).

'How do I get there? What are my prospects? Will Sarah like it?' He gets no answers to these questions, which are seen on the ground all around him.

The right hand corner shows him trudging off the edge of the poster, with his questions over his shoulder, remarking, 'It's hard being a disciple with all these question marks!'

For many who come in to talk, the questions can't all be answered and won't be till they've taken the plunge in following God's leading.

At the end of 1987 38 people had been accepted as candidates of the society. Not all have started their preparation for service. A builder and his wife are winding up their business before beginning their training for Zaire. A physiotherapist, a woman doctor and a pharmacy technician are in their last weeks at busy hospitals before preparing, two for Chandraghona and one for Zaire. A teacher for Zaire is in his last term at school, as is a school matron hoping to go to Nepal.

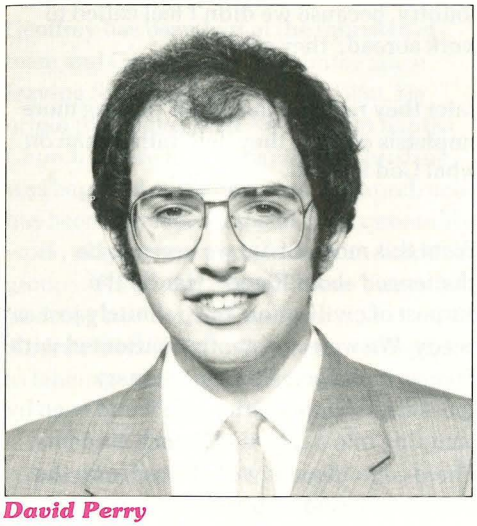
During the year we accepted 38 people for service ranging in age from Mary, a mother, secretary and the builder's wife at 24, to Harold, at 61 going to Nepal with his wife Barbara, both to teach. Nine were teachers, six medical people, one agricultural couple, three pastoral couples and one single pastor (going to El Salvador, a new departure), an engineer and a carpenter.

Some of these, plus those from last year still in training, are part of the St Andrew's Hall family, at Selly Oak. Others are in Massy, near Paris, or in Brussels working at their French, and one pastoral couple is learning Portuguese in Lisbon, preparing for ministry in Angola. It's all happening!

It all begins in that small office, but not really! It's a delight and a privilege to share with people the way God has been leading them, some over many years, into training and experience that will prepare them for this time.

Here too is evidence of God's unseen footprints. We believe we are being led by those same footprints into new areas of work – in Thailand and France, and there are those preparing to offer for work in these countries. It's an exciting time as we try to follow where we believe God is leading.

Harold and Barbara Blake



David Perry

MISSIONARY TRAINING AT SELLY OAK

as experienced by David Perry

WHAT and where is Selly Oak? It is a part of Birmingham and is the location for the Selly Oak Colleges. Most BMS missionaries spend some time here, in St. Andrew's Hall, preparing to serve abroad.

There are Anglican, Methodist and Quaker colleges as well as St Andrew's, which is co-sponsored by BMS, the URC/Presbyterian Church and the Council for World Mission.

People from overseas also attend the colleges, doing courses in English Language, Communication Studies, Pastoral Studies, Development Studies, or Islamic Studies.

Coming into such a cosmopolitan community was quite a shock. Living in Cornwall, I had hardly seen an African before let alone talked to one!

Here we all live in the same place, eating and socializing together. There are brothers and sisters in Christ from all around the world. Peavl, is a 17 stone Bulgarian with his heart on fire for the Lord. He might not speak much English yet, but he wants everyone to know about his faith in Jesus.

Then there are two pastors from Ghana, Johnson and Bakar, tall and very athletic. Lee Ying from China and Duangkae from Thailand have small delicate oriental features. Rosiam from Burma and Joseph from India have testimonies of how the church is growing and people's lives are being transformed by the power of the Holy Spirit.

All the students here have a testimony of the work of God's grace in their lives and the joy of being able to serve Him.

St Andrew's Hall

In Britain we often feel pessimistic about our faith. The Church is largely in decline and many congregations are dwindling. Yet from our overseas friends at Selly Oak we are learning of a God who is doing great things through the Church, and people are excited and looking forward to the future. We in the West could well learn from their enthusiasm for the gospel.

The teaching on 'mission' is mostly done in a central teaching block, with students from all the colleges joining together for lectures. It is good to mix people of such differing religious backgrounds and traditions because it broadens our understanding of the universal church. Before I came here I knew nothing of the Orthodox Church or Mennonites, or for that matter that black indigenous churches are growing rapidly in Africa.

Each tradition has a different perspective on God and Jesus to enrich our own understanding of the gospel. Yet alongside this enrichment it is apparent that Selly Oak is designed to challenge the basic assumptions of each person's faith and make us question more deeply.

Selly Oak has highlighted for me the fact that the very purpose of mission is fiercely debated between those of different traditions.

CANDIDATES

THE FRENCH Connexion will soon be a reality. The BMS General Committee has accepted two couples to work with the French Baptist Federation. Another couple have also been accepted to be the first BMS workers in Thailand. In all, seven new missionaries have been appointed.
Almost two years after the Baptist Missionary Society responded to the French Baptists' call to 'come over and help' John and Sue Wilson will be making the short trip across the Channel from their home in Cornwall. Sue Wilson, who comes from London, worked for several years with Campus Crusade. John, the son of former BMS missionaries in Zaire, is team minister at Emmanuel Baptist Church, Falmouth. They have been married for three years.

'We are enthusiastic to share the gospel with those who have no present opportunity of hearing it,' they say. 'Although there is a much to do in Britain, the resources are there to make the gospel available to every person. In comparison with the Devon and Cornwall Baptist Association, where we are now involved, there are about the same number of Baptist Churches in the whole of France with about one third less in membership.'

'We have to overcome the language barrier and share the gospel with Europe. We have an EEC-type mountain of ministers in this country and we need to share our resources with the rest of Europe.'

John and Sue Wilson

John and Sue will be leaving Falmouth to start language school at Massy, Paris, in September. They are expecting their first child and wonder if they will be able to take their dog with them!

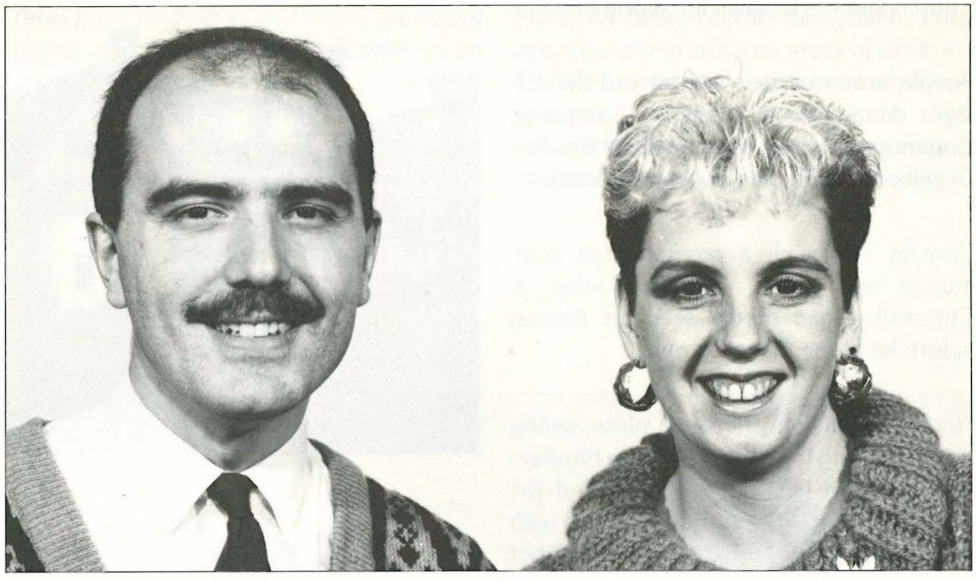
The Devon and Cornwall Association is contributing another couple to the French Baptist Federation. Neil and Ruth Abbott are members of Upton Vale Baptist Church, Torquay.

'Since we became Christians, we've always considered the possibility of full-time service and from the time we married in 1983 God began to convince us that He had a specific job for us. We went to Moorlands Bible College, expecting to work in this country, because we didn't feel called to work abroad,' they said.

Later they realised they were putting more emphasis on how they 'felt' rather than on what God wanted.

'From this moment on, we began to be challenged about France. Hardly the outpost of civilisation, but definitely just as needy. We were constantly confronted with France, in conversation, missionary speakers, documentaries on TV and even by bumping into a crowd of French students. These coincidences we believed to be the prodding of God's Spirit. This was confirmed by the support and encouragement of the Pastors and Elders of Upton Vale.'

'As we look into the future, we are filled with a mixture of emotions ranging from sheer terror to excitement. We are frightened because we know it will be difficult to work in France. It will be hard to leave our families and friends here, especially with our little girl, Hannah, only recently born. Yet we are excited at the thought of living and working in a place where God has led us.'



Neil and Ruth will be getting some experience working pastorally in an urban situation in Britain before leaving for France in 1990-91.

Geoffrey and Christine Bland, of Frimley Baptist Church, are now preparing to be the first BMS couple to go to Thailand. They will be engaged in church planting and pastoral work.

Neil and Ruth Abbott

Geoffrey has been part of the ministerial team and Camberley and Frimley since leaving Spurgeon's College in 1980. He originally comes from New Barnet Baptist Church where he was baptised. Christine was baptised at Walton Baptist Church and has been involved in social and community work, play groups and mothers and toddlers groups. They have two children. They will be doing two terms of training at St Andrew's Hall, Selly Oak, before going on to language training in Thailand.

Alison Maclean, from Clifton, Nottingham,is currently involved in a lay ministry with the United Reformed Church particularly doing church related community work.

'The challenges and aspects of mission, which lie in being called to go overseas, exist in a similar way in the work I am doing now,' she says. 'The move overseas will be a broadening and deepening of the path I am already following as I try to understand the way God is at work in the world. Alongside this is my relationship with Tim Lehane – already serving with the BMS within the United Mission to Nepal – which instead of quietly dieing away, has become stronger. With lots of prayer, including,"God, how can this be happening?" and lots of time, we realise we want to be married and that sharing our first years together in Nepal will be a challenging and exciting start to our life together.'

'I'm sure being an undercover agent for the URC within the BMS will carry certain responsibilities, but I haven't found them yet! I look forward to living in Nepal, learning about a new culture and discovering new skills. I look forward to understanding more about how we best serve God and particularly how our experiences overseas can best be used once we're back in this country.'

Alison will be involved in teaching and community work in Nepal.

Dianne and Alec Street will also be going to Nepal after a year of preparation at St Andrew's Hall, Selly Oak.

Geoff and Christine Bland

'Being accepted by the BMS was a shock, even though we'd had a year of preparation. Our first word to each other was, "Help!".'

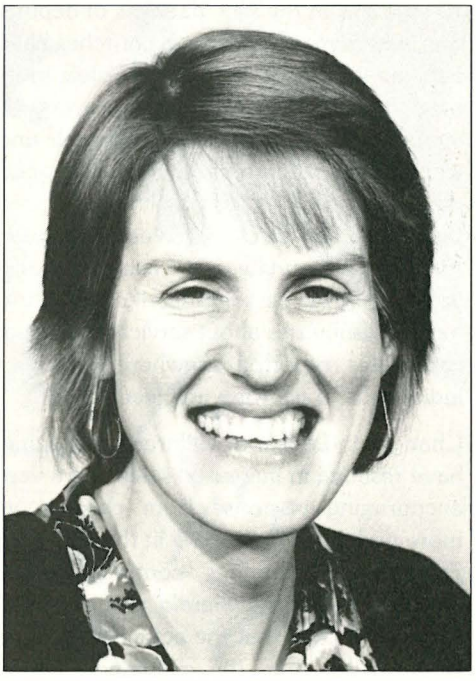
Alec will be serving with the United Mission to Nepal as a builder. He and Dianne were married in 1977 and have two sons aged eight and six.

Alec and Diane Street

'We know that God is in control, of our lives and will not lead us and our two young son into anything we can't cope with. We also know that we have the full support of a very loving fellowship and their prayers will go with us and strengthen us.'

They are both members of Parkstone Baptist Church where they were baptised in 1983.

Alison McLean



SUPPORT AT HOME

HOW DO you assess the level of support for world mission in our British Baptist churches? How do you value the level of that support which relates to the work of the Baptist Missionary Society? The easiest test is to count — to count the number of enquirers, the number of candidates, the money given, the quantities of magazines and prayer guides sold. Would this genuinely reflect the spirit of support or the context from which it came?

Churches in Britain exist in a complex and divided society where many individuals are devalued and others are grossly over-valued. All Christians live in the multi-faith community of Britain and Baptists in particular face a multi-form church scene. Many new church members — and the numbers in our churches are increasing — come from non-Baptist backgrounds. Others belong to local ecumenical project congregations.

So it is not surprising to find a crisis of Baptist Denominational identity. Nevertheless, there is an affirmation by our Baptist churches of the role the Society has in world mission. The quantifiable support we discern is evidence of a genuine turning to the BMS as the main agency by which the local churches are able to share in the World Church and world mission.

We see this in the new patterns of deputation, where many additional churches have become involved. The *Prayer Guide,* in its new format and including prayers, is increasingly being used by individuals and within the Sunday service. There is a good take-up of the material which has replaced the Gift and Self-Denial Week literature. This enables churches to set aside their own time for urging personal sacrifice for world mission. Enquiries about service and actual candidates, reported elsewhere, are other indications of growing involvement.

Changes in *Look,* our children's magazine, have resulted in increased sales and a very encouraging response from children as more and more participate in the activities. Favourable comments continue to be received about the *Herald* and a recent survey indicates that the actual readership is far wider than the circulation figure, though even that is bigger than any other regular Baptist publication in Britain.

Sadly, though, there was a large deficit in the Society's Accounts last year. The churches did not give the increase of ten per cent we requested. Yet the giving to the General Fund was up by over five per cent, again higher than the inflation rate in Britain.

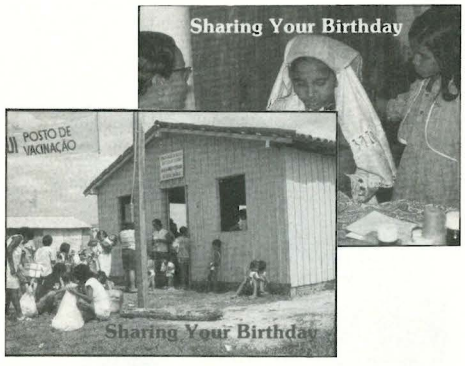
There was splendid support for different appeals, like the Women's Work and the Project on 'Healing Hands'; the Boys' Brigade Junior Appeal; the Young People's project; and giving through the Birthday Scheme. So we ought not to be dismayed, serious as the deficit is. Rather we should be encouraged to build on all the practical good will so that targets are achieved and God's work is done.

The Area Representatives are increasingly being accepted and their role is developing. Each one has now had some first-hand overseas experience of BMS work and can use that knowledge to encourage churches to be involved more in the Society's mission partnership.

Regrettably, the Rev Carey Garnon, Area Representative for Wales, was forced to take early retirement, the eventual result of a car accident. We record our deep gratitude for his outstanding service for the BMS in Wales. A successor for him is currently being sought.

Within Mission House there have been significant changes. Miss Sian Williams has been appointed Promotion and Junior Education Secretary. Sian first joined Mission House staff as Editorial Assistant having worked for the Baptist World Alliance as Secretary to the General Secretary.

Dr Carol MacNeill has now become free to accept appointment as Medical Officer, after a period when she served most admirably in *locum tenens.*



Celebrating Life!

– the BMS Birthday Scheme

EVERY time we say, 'Happy Birthday!' we are sharing in a celebration of life itself. Isn't that so? For life is a gift, a precious one. More than that, it is fragile. Accident, disaster, and especially illness, rob so many of life before they have ever had a chance of enjoying a fair number of years. For any one of us, each birthday that arrives is cause for gratitude for the blessing of life itself.

This was the inspiration, years ago, of linking the birthday celebrations of the well and better off, with the offer of medical care for the ill and the poor. The BMS Birthday Scheme does precisely that.

In hundreds of our Baptist churches around Britain one individual is BMS Birthday Scheme Secretary. This person recruits participants who admit to having a birthday each year and being glad about it — they don't have to disclose just how many birthdays they've already celebrated! When the special day comes around the scheme member is guaranteed at least one greetings card. It is sent by the Scheme Secretary and brings greetings from the whole world family of the Baptist Missionary Society.

The member then gives a present rather than receives one by making a donation to the BMS especially for medical work. This year £138,166.00 was added to BMS funds in this way.

We know of the life saving work that is done in the church hospitals supported by the BMS and some of that work is illustrated in other pages of this report. We can see the relevance of a Scheme that acknowledges how good it is to celebrate one's own life, but how good, at the same time, to give others a chance of restored lives that they can celebrate.

The Rev John Passmore has recently taken up office as Promotion and Young People's Secretary, bringing to that role ten years' missionary experience in Bangladesh.

There are continuing changes in the Society's team of support staff. We are grateful for their generous loyalty and dedication. This has been particularly true of Mr and Mrs Barrett, Wardens of South Lodge, the missionary retirement home. The cyclonic gales in October severely damaged the roof of the house, not only totally disrupting the sleep and comfort of the residents, but also causing a speedy evacuation of the premises. The Barretts have excelled in their continued care for the residents, who, throughout this difficult period, have been living in a furlough house, and other centres, whilst waiting for the damage at South Lodge to be repaired.

Both missionaries and senior members of Mission House staff value the times of refreshment and re-creation in the retreats held in February and July each year. Most recently, we have benefited from the devotional sessions led by Mr Eddy Askew, former General Secretary of the Leprosy Mission, and the Rev Frank Cook, former President of the Baptist Union of Great Britain and Ireland.

During the year, the Financial Secretary and the General Secretary had periods of sabbatical study leave based on the Rushchlikon Theological Seminary.

After investigating the Society's current requirements, it was agreed to appoint new auditors. Already these new advisors, Messrs Edwin Smith and Company of Reading, have been able to contribute to the Society's understanding of its financial and accounting procedures.

We are also grateful for the advice and assistance, over a wide range of matters, given by various advisors to the Society, but particularly our honorary Solicitor, Mr Peter Clark. In matters of property, staffing, joint-headquarters, legacy details, etc. he is able to offer his informed and concerned assistance.

The Society is also greatly indebted to those serving as Officers and Committee Members. A major review of the committee structure has been initiated this year and preliminary findings could lead to fundamental c anges in the way the Society conducts its business through committee patterns.

This is relevant as we prepare for our Bicentenary celebrations in 1992. We intend the anniversary to be one of celebration, education and inspiration, but the direction will be towards the future and not simply related to the past.

Relationships with the British Baptist unions continue to be cordial. Each one is co-operating in preparation for worthy celebrations of the Society's Bi-Centenary. In 1993, at the time of the Baptist Assembly, the normal Assembly will be foreshortened. It will be followed by a World Church Mission Forum with representatives from Scotland and Wales participating as well as those from the Baptist Union of Great Britain.

There are specific links between the Society and the Baptist Union of Great Britain. This is clearly seen as we prepare together for Baptist Assemblies, in the Society's involvement in the launch of 'Action in Mission' and, especially, in the search for joint-headquarters. It seems likely that the site of Vernon Baptist Chapel, King's Cross, will be acceptable to the Church, the Union and the Society, for a development which will meet the needs of the three separate entities. If so, we shall see the fruition of the hopes of generations of Baptists within England.

The ladies' choir from the Lisala Baptist Church, Kinshasa, strengthened links with the overseas churches. Their lively and committed singing, and also their personal testimony and dramatic presentation of scripture, inspired the many thousands in Britain who shared in the services they led.

International relationships were developed further by the visit of Dr Noel Vose, President of the Baptist World Alliance. He participated in some of the Society's meetings as well as in the Baptist Assembly in Bradford.

Contacts between the Society and other members of the Conference of International Mission Secretaries of the Baptist World Community have increased our understanding of the current mission task. The BWA has established a Baptist Fund for World Evangelization and Discipleship to encourage those unions and conventions which are rich in spiritual resources, but are materially poor or financially limited. The BMS was the first world body to make a contribution, but already there are many applications for support for local efforts from Africa, Asia and elsewhere.

Some promotion material

'ALLO, 'ALLO!
HAPPY BIRTHDAY TO WHO..?
Many children in developing countries never live to see six candles on their cake... in fact they never have a slice of the cake at all.
Work towards a healthier world.
Share your birthday.
Join the BMS Birthday Scheme
HEALING HANDS IN MIZORAM
HEALING HANDS IN MIZORAM
Stand with them...
Stand with them...
Stand with them...
Baptist Missionary Society BIRTHDAY SCHEME
THIS MAY LOOK A 'FUN WAY TO TRAVEL - BUT KEITH & JACKIE RIGLIN SAY—
'Please get us off this bus!'
A car for Jamaica
is the 1987/88 Project for—
The Boys' Brigade Junior Section
TARGET £9,000

continued from page 31

The inter-change with the World Church continues through ministerial sabbatical visits and by the establishment of visits by the presidents of the British Baptist unions. The Rev Margaret Jarman has recently spent time in India and Bangladesh and the Rev Dr Colin Marchant, incoming President of the Baptist Union of Great Britain, hopes to visit Brazil. Presidents of the other unions will be sharing in similar visits in the future.

British Baptists were enriched by the World Conference of Baptist Men in Cardiff. As well as meeting with a fellowship of men from around the world, some delegates visited our Baptist churches and brought their own insights and understandings to the local situation. The Society provided scholarship money to bring some delegates from our partner countries. This year, scholarship provision will provide places for 25 younger representatives of our overseas partners at the Baptist Youth World Conference in Glasgow.

The BMS has a partnership with allied groups like the Baptist Men's Movement and, particularly, the Operation Agri Committee. This support group for BMS agricultural and development work has been examining, with the Society, the breadth of its support and the continuing need for co-operation. This has led to a reaffirmation of its commitment to the task and to an understanding of how, in the contemporary scene, development must be understood in the broad sense.

The Missionaries' Literature Association, also part of BMM, is a great encouragement to our missionaries as it sends out the magazines and journals they request. It is sad that this work does not receive greater support.

Relationships within the Conference for World Mission are being re-examined in the light of the 'Not Strangers but Pilgrims' process that has affected churches within Britain. CFWM has contributed to the discussion and is waiting to see what new pattern of ecumenical engagement might emerge. It seems clear that there will be a continuing role for a world mission forum which can bring together those engaged in the tasks overseas in conjunction with the churches in Britain.

In the support at home for the overseas tasks, we see the handiwork of God and gladly express gratitude for what too easily may be taken for granted and apparently be unnoticed.

JIM'LL FIX IT

NO, not Jimmy Saville this time, but Jim Clarke, former Brazil missionary and now Area Representative for the Central and Eastern Areas. In an entertaining and enterprising fashion, this 'BMS Jim' did 'fix it' for one of the churches. An evening to involve the whole church family was his intention.

The pattern was to ask each group within the church to request some specific experience, insight, or information about World Mission work. And they did! The Mums and Toddlers Group, the GB, the Birthday Scheme supporters, the BB, the Women's Group, those concerned with outreach — a dozen or so formidable requests came from all of the organizations.

'How will the BMS be involved in evangelism in France?' he was asked. Jim fixed it with the help of material from 'The French Connexion'.

'How do missionary mothers manage to feed their children?' the Mums and Toddlers group asked. The answer was by a slide sequence with commentary that went down well (forgive the pun), even though it included shots of such things as juicy caterpillars!

'How does the Girls' Brigade in India carry out its activities?' the GB company wanted to know. So Jim took them in imaginary involvement to Balangir, to the work of Carole Whitmee, BMS missionary with the first Indian Girls' Brigade Company. Another fix.

'What about education for missionaries' children overseas?' prompted the showing of the BMS video based on the children's hostel in São Paulo, Brazil.

At the end of the evening not one request was left unfixed and, apart from a thoroughly enjoyable time, the crowd of participants went home with more food for thought and prayer than they had thought possible.

All in a day's work for an Area Representative, of course.

Children from São Paulo Hostel on an outing

NEW STAMPS FOR OLD

EACH week, millions of letters are delivered in Britain, popping through letter-boxes of private homes and filling the mail bags of large companies. For the majority of recipients, the only valuable part of the mail item is the contents – the letter, the bill, the card. The opened envelopes are dumped as useless. Only a few use them again for correspondence, with a few more glad of their scrap paper value.

'What a waste,' cry some, for there is the worth of the postage stamp. Even in its franked and used state it is a saleable commodity in a continuing market at home and overseas.

The BMS Stamp Bureau recognizes this and acts as a centre for an important recycling activity – new stamps for old. Thousands of stamps are collected by supporters of the Society and sent in parcels to the Stamp Bureau. Whole stamp collections are sometimes donated or bequeathed.

A massive task of sorting and cataloguing, supervised by the Rev Roy Cave of Cambridge, eventually enables the sales to be made. Valuable stamps and collections are generally sold through the retail sales department, organized by Mr R Camp, and bulk supplies of British stamps are sold to dealers.

And the 'new for old'? The proceeds of the Bureau are added to the Society's funds. They help provide for its work, including the heavy expenditure on carriage and postage. The Society is grateful that each year several thousand pounds are raised in this way. But think of those millions of stamps still being discarded! Are you helping to provide new stamps for old?

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 16 March 1988).

	£
Miss M Atkinson	1,652.43
Mrs D M Carre	100.00
Mrs M Davidson	2,500.00
Miss L A Halls	100.00
Mrs B L Howell	50.00
Mr H Hunter	1,000.00
Miss D M Leach	2,491.67
Miss E M Nicholas	1,000.00
Mrs G M Olney	500.00
Mr R B Shaw	2,081.90
Miss E M Silsby	300.00
Miss S D Wigmore	4,981.99
Mr J G Wright	250.00

General Work:
Anon: £5.00; FAE Aberdeen: £30.00; MT: £5.00; Anon Durham: £60.00; via Evangelical Trust: £250.00; Cymro: £120.00; Anon: £50.00.

French Connexion Project:
Anon: £11.19.

BAPTIST HOLIDAY FELLOWSHIP 1988

WESTHOLME – Minehead

Family holiday centre – on seafront – near town centre and Gardens
30 comfortable bedrooms – most facing sea, several en suite
10 Single, 9 Twin, 4 Double, 7 Family, capacity 60
Two Lounges, discussion room, games room, laundry room, own car park
Excellent food and fellowship
Ideal for family and church holiday groups
We still have some vacancies for the following weeks:

28 May-4 June	Host: Rev Paul Mortimore
4-11 June	Host: Mr David Rutland
18-25 June	Host: Rev Clifford Parkin
25 June-2 July	Host: Rev Kenneth Toms
2-9 July	Host: Rev David Lewis
9-16 July	Host: Rev David Gamston
10-17 Sept	Host: Rev Charles Couldridge
17-24 Sept	Host: Rev Douglas Monkley

HOLIDAY FLATS, Minehead

– on seafront – 7 spacious flats – sleep 2-10
– fully equipped – colour TV – own car park

Brochures: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE
Tel: (0643) 3473

FLOODS IN RIO

'The church will be shouldering some of the burden of long-term care for some time to come,' says Eric Westwood, who is acting pastor of the Usina Baptist Church.

IT IS the afternoon, Monday 22nd of February and the sun is shining. Rio de Janeiro, the sunshine city, was never so pleased to see the sun peep through the clouds as it is today. The last few days have been a nightmare as torrential rains have flooded vast areas of the city, bringing chaos, destroying houses and claiming a number of lives.

For about three weeks the State of Rio has been covered by a vast area of low pressure, and many towns have been flooded.

The greatest disasters occurred in Petropolis, the city honoured as a summer refuge by the Portuguese royalty as it sits in the mountains some 40 miles out of sweltering Rio. However, uncontrolled housing development, as builders tore away the natural vegetation on the hillsides to climb higher and higher, left the town open to reap avalanches of falling earth, stone and property as the heavy rains washed down. Almost 200 people died in Petropolis in ten days of disaster and it is calculated that almost 50 per cent of the town will need rebuilding.

After a brief respite, the rains moved in again, this time hitting the city of Rio. Many will have seen the television pictures of vehicles floating in the streets as the flood waters, cascading down the hills which make Rio such an enchanting city, found their normal channels insufficient to cope with the quantity of water, silt and filth flowing down.

The Usina Baptist Church is a small fellowship, composed principally of people who live on the *favela* of Borel. This *favela,* like most *favelas* in Rio, sprawls its way up the hillside, many of the houses perched on the side of the bare rock face. It is really a 'rabbit warren' of small residences, and little alley ways, with endless steps leading in every direction, zig-zagging their way upwards.

The Church building is situated safely at the bottom of the hillside, by the side of the main road, but the members live at various levels, some of them in 'houses' smaller and more fragile than most British garages! The higher up you go, the more precarious it becomes.

During Saturday the 20th, several of these houses slid downwards with the crumbling earth and 3 people died. Yesterday, as the rain continued falling, members of the city's defence services were encouraging hundreds to leave their homes, as other falls of rock were imminent. We accompanied the work, helping especially those known to us to bring their young families down to safety, some of them being housed in the church. Army trucks were available to take many families to the Maracana indoor stadium.

Words cannot describe the scene. At the top of the favela, people leaving their homes in tears, fearing the loss of everything – others refusing to leave for fear of never returning to the little they own. At the foot, organised chaos with hundreds of people, army trucks, buses, TV crews and equipment, a monstrous bulldozer roaring up and down the road, trying to clear the accumulating earth in order to let the water flow. And all the time the incessant rain and the rivers of muddy water to be waded through at every turn.

Congregation leaving Usina Church, Rio

However, the long term future has yet to be faced. Where will the homeless go? Return to where they should never have been in the first place – perched on the mountain sides? Successive governments stand condemned by the fact that they have never provided a legitimate and adequate solution to the housing of the poor. The hillsides have been devasted and the present tragedies are but the harvest.

It looks as if Rio will also have a 'refugee' problem for quite sometime ahead. After the emotional wave of solidarity passes, will come the long term care and support of these families, many of whom have lost everything.

Mrs Jean Westwood with Women's Group, Usina Church

Once again, it is great to see human solidarity in the hours of crisis. Every possible haven: schools, churches and other homes were opened to receive and help. Clothing, food, bedding and even nappies continued flowing in from various parts of Brazil and overseas. The immediate need is being met.

The Usina Baptist Church, together with others scattered around this great but sorely tried city will be shouldering a little part of this load, in the hope that in its fragile way, what we have learned of the Spirit of Christ may be shared with others.

PRAYER CALL

1-7 May
HEALTH WORK IN ZAIRE

The training of nurses is an important and exciting aspect of medical work in Zaire. Courses are either for four or two years with options in midwifery, hospital or community health. As Zairian staff assume more and more responsibility for the nursing schools so economic problems emerge. In order to attract poorer, rural students, school fees have been low. With no other source of income this poses problems in paying teachers' salaries, contributions to the state and paying for teaching materials.

Once trained, some of the nurses work within the health zone and in church health centres, assuming great responsibility yet often working in isolated villages where supervision is not easy. They need the support, concern and prayer of the local church, and also of the wider church family.

15-21 May
COMMUNITY INVOLVEMENT IN INDIA

Besides the West Utkal Agricultural centre, the Rev Reuben Senapati directs outreach schemes from Diptipur which include a village weaving project, adult literacy classes and a reading room. A new development centre has been opened at Rampur among the Kui people.

In Mizoram, Dr Lal Lawma and his wife Sangi care for orphan children in the Home at Serkawn. They are helped by nurses and the Young people of the Serkawn Baptist Church. We remember too the New Life Home and Orphanage near Cuttack and the Arunoday Midway Home, a Christian Home for drug addicts in Calcutta.

29 May-4 June
AREA REPRESENTATIVES

Each Area Representative has to keep in touch with over 250 churches. His responsibilities involve a great deal of travel, meeting with ministers and missionary secretaries, visiting groups and meetings, leading Sunday worship and special events. The job of an Area Representative is to help churches with programmes for education in world mission and to develop a deeper understanding and commitment to partnership with local, national and overseas Christian brothers and sisters.

8-14 May
EDUCATION IN NEPAL

Richard and Heather Cameron teach at the Gandaki Boarding School (Pokhara), which is being raised to international standards and now includes girls as well as boys. A new 80 bed girls' hostel is being built.

In the Gorkha district teachers are seconded to village schools working in formal school teaching and non-formal education among villagers. Kathmandu International Study Centre serves the United Mission to Nepal expatriate children from the age of eleven to eighteen years. Residential and learning facilities are provided, together with the UMN teachers, to help the children study through the medium of Correspondence schemes or self-study material from their home countries.

22-28 May
THEOLOGICAL EDUCATION IN BRAZIL

Thousands of students are studying in a variety of institutions. BMS is involved in this at Porto Alegre, Campo Grande, Cuiabá and Porto Velho.

In Rondônia David Brown is teaching theology by extension courses for pastors and lay people. Many students have full-time jobs in the day and study at college in the evening. Four Brazilians on BMS scholarships are studying in this country.

BAPTIST WORLD ALLIANCE
Dr Gerhard Claas

The General Secretary of the Baptist World Alliance, Dr Gerhard Claas, was killed in a motoring accident on 21 March whilst on a visit to California. He was 59 years of age. The funeral took place in Volmarstein, West Germany, on 30 March. The Rev Reg Harvey attended the service together with Miss Sian Williams who served Dr Claas as his secretary before joining the BMS. The BMS joins the world Baptist family in offering thanks to God for Gerhard Claas' life. He was a great Christian statesman as well as a gifted evangelist and able administrator. We shall miss his wise and warm leadership and pray that God will be very close to his wife and family.

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 25-31 July

Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre. COST **£90.00** per person.

PHAB! – 23-30 July

Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355. COST **£45.00** per person.

MESSING ABOUT ON THE RIVER – 16-23 July

Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously and be a part of this exciting holiday. COST **£65.00** per person.

NEW LIFE IN THE NEW FOREST – 13-20 August

The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today! COST **£100.00** per person.

*** ALL PRICES ARE INCLUSIVE OF VAT ***

NEEDED OVERSEAS

ZAIRE – Science and Maths teachers – Electrician (short term)

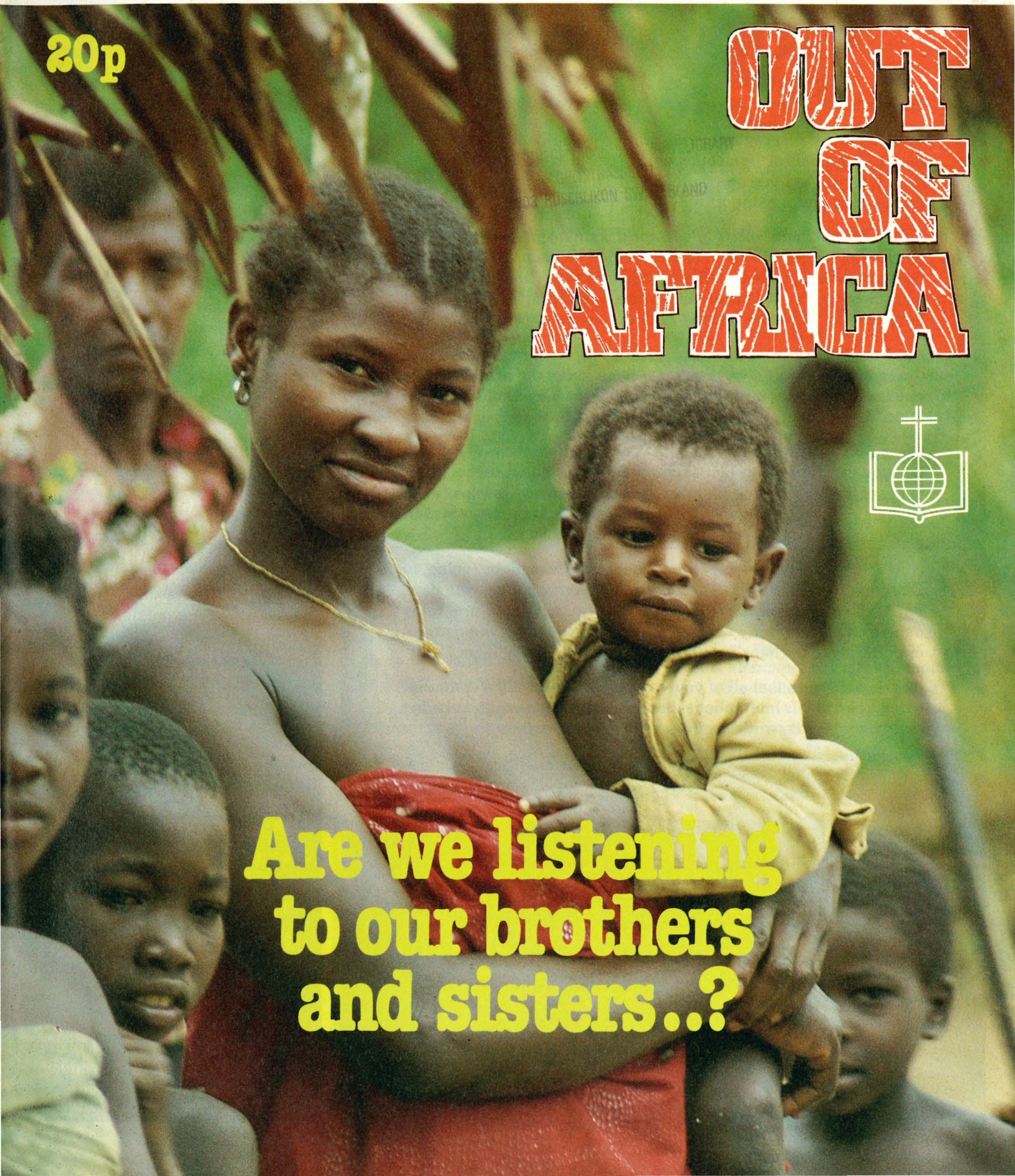
NEPAL – Primary school teacher

BANGLADESH – Pastoral couple for evangelistic work

Please write to: The Personnel Secretary, BMS, 93 Gloucester Place, London W1H 4AA

MISSIONARY
HERALD
June 1988

20p



OUT OF AFRICA

Are we listening to our brothers and sisters..?

Editorial Comment

'Sit down young man!' Now where have we heard that before?

To think that it's nearly 200 years since William Carey had a vision for *the Conversion of the Heathens* of the world. How much has come from the vision of that one young man! Thank God that Carey had the courage and the opportunity to keep standing.

Today, the challenge of a Godless world is still before us. Our young people can learn more about the world than William Carey ever did dreaming about the discoveries of Captain Cook. Thank God for the many who see the needs of the world and are prepared to commit their lives in Christian service, both at home and overseas.

But how often do we allow our young people the opportunity to dream? How often do we challenge them about our world and its needs? How often do we allow God's global village to impinge on their lives?

Glasgow '88, the 11th Baptist Youth World Conference, will provide our young people with just such an opportunity. Over the years, many of those who have attended such conferences have made life changing decisions as a result of the experience. Many have moved into mission work either at home or overseas.

How many young people from your church will be going to Glasgow? It is still very sad to come across young people who have not yet been told of this unique event. Young people are being denied the opportunity of a life changing experience, denied the opportunity of perhaps one day becoming another William Carey.

Please make sure that all of your young people have the chance of being a part of this International Baptist Family event, of discovering more about God's world and His plan for them within it.

MISSIONARY HERALD
THE MAGAZINE OF
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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

Paul Montacute, Chairman of the Baptist World Alliance Youth/Committee, thinks we in Britain have a lot to learn from Christians in Africa.

OUT OF AFRICA

AFRICA has been one of the great mission receiving continents, but, after an all too brief three week visit, I wish that it could become a mission sending continent. Why? Because there is just so much that our African brothers and sisters could teach us, and help us with as we wallow in our late 20th century affluence and Godlessness.

Perhaps my wish will be granted one day. There are many changes taking place among mission sending agencies. Thank God that our own BMS is very much in the vanguard of these developments as evidenced in the Ibadan Consultation in October 1987.

My first ten days were spent in Malawi. This must have been the original Garden of Eden, such a beautiful country, but now suffering the devastation of drought and the ensuing problems.

Lilongwe, the new capital of Malawi, was the venue for the Baptist World Alliance Youth Department's Youth Leadership Training Conference for African Youth Leaders. Here, about 24 young leaders from a number of African countries, gathered for training in the basics of Christian Youth Ministry. I was the only non-African and the only white, so apart from my involvement, all the training was conducted by African leaders. I learned so much! There seemed to be a keenness, commitment and urgency not always experienced in our more laid back western culture.

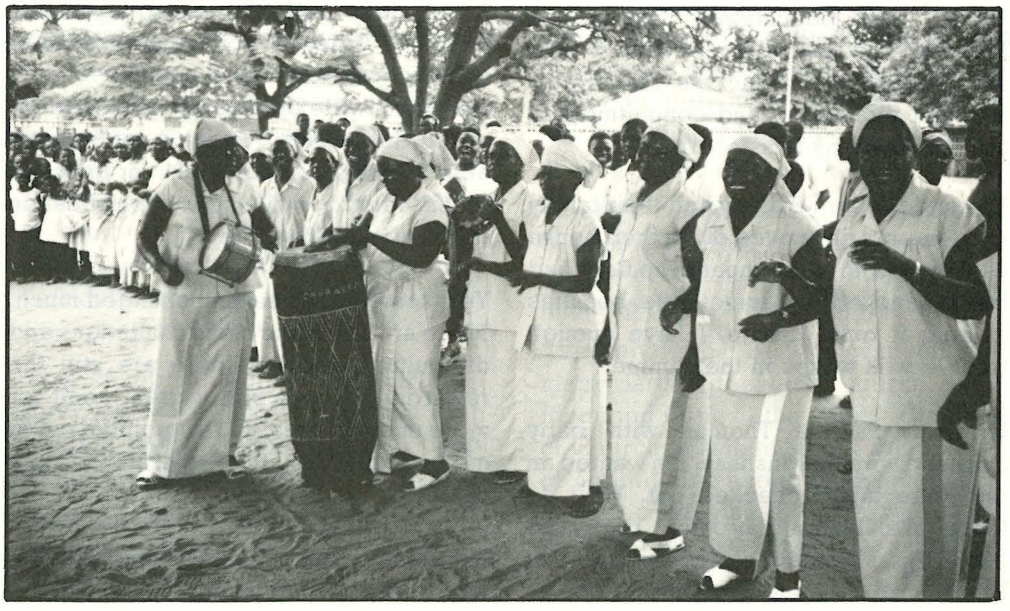
Baptist work in Malawi is growing fast. The Southern Baptists of the USA had a number of missionaries at work. The Malawian Baptist Convention seemed to be struggling on with no full-time indigenous leadership. Surely, there must be Malawians who could take more of a lead. I left Malawi very conscious of the quality of some of the people I had met, both Malawians and missionaries. There were problems and tensions to be overcome on both sides as they attempted to look at mission structures in the '90's and beyond.

A brief 36 hour stop-over in Nairobi, Kenya, did not give me much time to see Baptist work there. I did see some wild giraffes, but it was impossible to tell whether they were Baptists. However,

Kenya is also a country where there is phenomenal Christian growth. Similar tensions to Malawi exist and will need to be resolved with Christian understanding.

Then I journeyed across Africa to Zaire. Flying from Nairobi I first saw the great River Zaire flowing north, then west, then south, before landing at Kinshasa as it again began to flow west.

'Music was to the fore'



It was like a dream come true, to be able to visit Zaire. I had turned down an earlier invitation, much to the disgust of my sister, Ruth, who has served in Zaire since 1972. It was good to be welcomed at the airport by my little sister!

For years I had read and heard so much about Zaire. Was it all true? Did missionaries always drive off into the sunset? Would I see all those woollen square blankets knitted for centuries by women's meetings? Did all missionaries still wear 1953 regulation Clark's sandals?

Well, just as life has changed in this country over the last 35 years, so too has it changed in Zaire. Zaire was not as poor as I thought it would be, at least comparing it with some parts of East Africa that I visited. Although I did not visit up river at all. Church life was far more lively than I had ever imagined. On a tour of the Baptist churches in Kinshasa I met some very able leaders. The red carpet was

really rolled out for me, with a very special welcome for the BWA Youth Man and for Mademoiselle Ruth's big brother!

I was particularly impressed with the Christian education work being carried out, and this included youh work. Citoyen Makiadi Leba was able to share with me the work they were doing. At a special Soiree Culturel I was able to witness the superb ability of many of the young people. Music was of course to the fore. Singing, dancing, bands and even a majorette corps were there to praise God in their own way. What vitality, what creativity, what they could teach some of our youth groups!

Being a missionary, I suspect, is a bit different from what I heard about in Summer Schools 25 years ago. Well you still get wet in a landrover if you go through a puddle with the air vents open. You still have to watch what you eat and drink if you want to avoid the unmentionables. And yes I did see some video's, and were those microwaves I espied in some kitchens? Yep — fings ain't what they used to be. Or are they?

John Corbett has now installed a brilliant radio network to keep our missionaries in touch with each other. There's one problem though. It doesn't reach London and communication with Britain is problematical for Gordon McBain who carries this responsibility. As I sit typing on my word processor I have to reflect on how much our modern communication resources are taken for granted.

Pat Woolhouse found herself the only missionary and white staff member at CECO, the Educational Institute at Kimpese and had only been able to take four days away in six months. Yes, there's still that pioneering and commitment to the task in many missionaries.

Tim and Barbara Bulkely and their family had temporarily moved out of their house as they had no snow shoes! The floor had been attacked by some little beasties making it quite unsafe. I have enough trouble with wasps in the summer.

Ian and Pauline Thomas with baby Rochelle were in Kinshasa. Ian wanted an old knee injury checked out. Why do these Welshmen play their rugby so hard? It was no simple trip from Upoto to Kinshasa and then down to Kimpese.

Paul Montacute with Baptist Leaders, Sister Ruth and Bernie Olding

Even our own depleted health service still provides a more local service.

Alan and Janice Brown and their hostel family were great fun to spend time with. Alan and Janice make great surrogate parents. Then of course there are the mission kids at school in the UK who only see their parents twice a year. Would I be prepared to make that sacrifice to my own two little boys?

My sister Ruth runs a tight ship as Head of the British School. It's a mission field in itself with children from many different countries, cultures and religions. Each term though there is the constant aggravation of looking for teachers to staff the school.

Steve and Carolyn Green, Michael and Jackie Cranefield, and Gwen Hunter are faced daily with the changing health needs of Africa. Working as they do at IME Kimpese they are confronted with new worldwide epidemics, as indeed we are in this country. At least we are now able to test blood donations for infection in this country, while such sophistication is still needed in Zaire.

Yes, some things haven't changed much. There are still many basic challenges and difficulties, and yet there are still the rewards. There is still a great need for more missionaries, as was pointed out to me by Pastor Koli, the General Secretary of CBFZ.

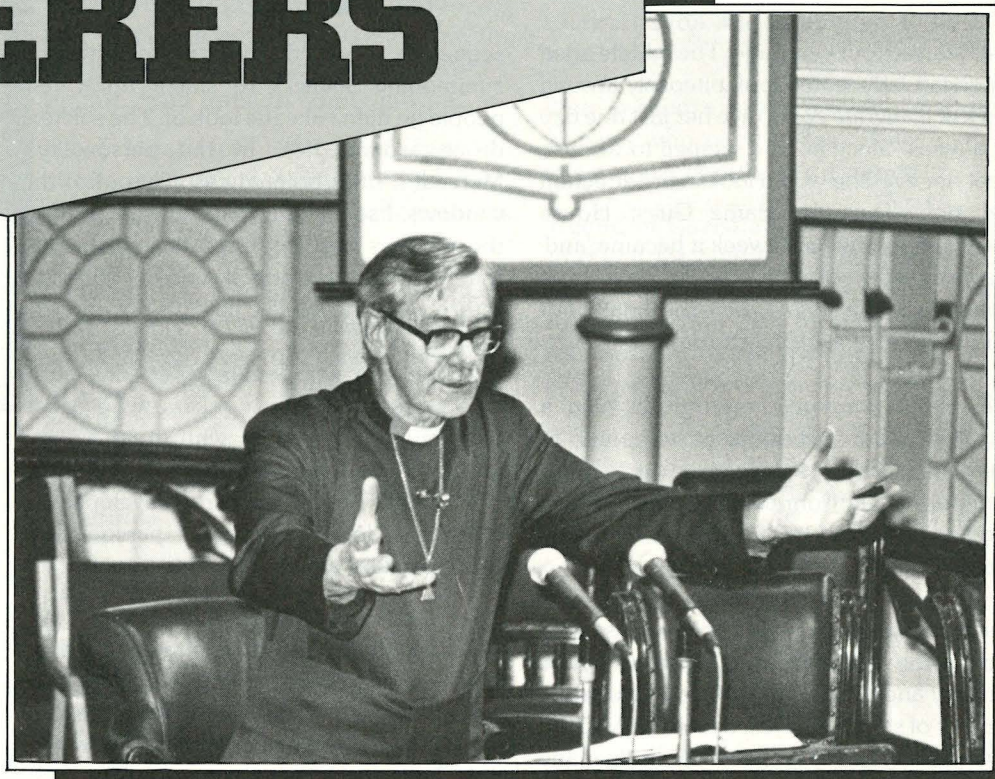
But, some things have changed. The leadership of Baptist work is clearly in the hands of Zairian leaders. This was a great contrast to what I had seen in East Africa. Of course, I picked up some frustrations from both Zairian leaders and missionaries, but those arose from a starting point.

Indigenous leadership has, of course, brought about a great change in the role and work undertaken by missionaries. The years of mission work of training and equipping had continued to swing the pendulum from mission control, through partnership to partnership under national leadership.

I'm not sure if those of us who support work in overseas countries have yet grasped the true significance of these developments. If we are yet able to hear what our brothers and sisters are saying to us about their needs, and how we can best respond to them. As we have eradicated the simplistic 'Gentle Jesus, meek and mild' syndrome, so we need to counter the 'apes swing to and fro' complex.

There is though that one really great change still to be carried out, and I feel that this is hindered more by our British pride than the more practical difficulties. I'm talking about the challenge in my very first paragraph. Are we yet ready to receive missionaries from Africa and other continents? Our Christian brothers and sisters who are prepared to share with us their interpretation of the Gospel of Jesus Christ. For if we really believe in partnership, we must be prepared to receive as well as to give.

DON'T BE GOD BOTHERERS



Bishop Harry Moore

We have not sought the favour of the Lord our God by turning from our sins and giving attention to your truth. Daniel 9:13.

'There go the God botherers. How God must hate Sunday!'

So Bishop Harry Moore, General Secretary of the Church Missionary Society, began the Annual Missionary Sermon at the Baptist Assembly, quoting something he'd overheard and linking it with Daniel 13.

'Those words have haunted me down the years. It gave me a vision of the blessing and the cursing – those who bother God and those who love God. Those who pester God for what they want, and never heed what He wants. As we look at the mission of the church may we be not God botherers but God lovers.

'So much of Christianity tends to be cerebral, stuck in the head and away from the heart. Anything we think or pray about mission in the world will have a passionate commitment to God in Christ which involves us, people of God.

Bishop Moore described how the Church Missionary Society, ten years ago, tried to express what they were about.

'We came up with three interlocking circles no one of which could be complete without the other two. **We saw mission as:**

1. **Sharing a gospel with people of other faiths and none.**
2. **Sharing in the renewal of the church and its institutions.**
3. **Sharing in the struggle for a world more in keeping with the kingdom of God.**

'These three we thought as a simple, direct, graspable illustration of mission in Christ. Then we saw a fourth, surrounding circle, the interchange, or exchange of gifts across the world. Gifts of people, gifts of financial resources, and insights, which is the essential context of mission.

'When you come to a missionary gathering of the church you have somehow to get hold of a vision and to work through the practicalities of it. In no aspect of life can you ignore the world context – in economics, politics, education . . . nor in the matter of mission. Every part of the church has to come to terms with the fact that the mission of God is concerned with the whole counsel of God for the whole world. It's about mission here and there which relate together.

The Bishop went on to consider the three aspects of mission, turning first of all to sharing the gospel with people of other faiths and none.

'Here was the first central thrust of the great missionary movement that began both the BMS and the CMS. The work of evangelism is not finished, perhaps the work of evangelism is never finished.

'In our own land, we are faced with a massive evangelistic task and great opportunities. But there is no simplistic solution. It's complicated, it's demanding. Great sections of our society have little or no Christian background anymore. They are not even estranged from the church. They are indifferent. The general mood of the powers that be seems to be moving to a more individualistic interpretation of life, which is the opposite of the gospel.

'In our midst too there are thousands of people of other religions. Some are people of real faith. What does that mean to the evangelistic task?

'We find a great zeal for evangelism in many parts of the world church. Raymond Fung at the British Council of Churches, talking about the problem of not thinking about us giving and them receiving says, "It's easy. All you do is put evangelism on the agenda

(continued on page 123)

ANGELS, AND OTHERS, UNAWARES *by Carolyn Green*

IT all started four years ago. The middle-aged American lady would look piteously around and ask if anyone could give her just one day off a week. Since no-one seemed to want to meet her eye, she would look in my direction and sigh. Thus, I became Guest House 'relief'. From one-day-a-week it became 'and-every-second-weekend', then during a three month furlough, then when she finally left IME I seemed the logical choice to take over.

Talk about temporal ministry! Running a Guest House is just about as 'temporal' as you can get. My first objective was to warn the cooks away from cooking fried chicken and apple pie and to introduce a few more beans to the diet.

During my first year three cooks were sacked because of various misdemeanours – theft, adultery and drunkenness. As the maximum number of staff is six, I just couldn't afford the seven deadly sins to manifest themselves any further. So my second objective was to keep 'the team' together. Three years later, so far so good. But keeping the spirits up when work swings dramatically from very calm to crowds, hordes and delegations is a delicate art at which Mama Green is only a beginner.

Then we do have 'the people' – clients, guests, visitors and 'the sick' (a generic name for anyone suffering from stubbed toe to palpitations!). Most of the people, most of the time, are very reasonable. Perhaps it's just that I've become more accepting when some mistake the bath for the toilet, or believe that they've paid for the blankets so they'd better not leave them behind.

Before I became accepting, I'd had to create a 'tough' image. Sometimes I wished I had a few more inches so that the firm talking would be taken seriously. But gradually the reputation of the *femme dure* seems to have percolated through, and I've not had so many problems since the first year.

I've developed a sixth sense about the people who present themselves at the office door. Even before the screen door opens, I get vibes. The gentleman who introduced himself as 'a personality from Mbandaka' and who was flanked by the two most enormous minders you've ever seen, subsequently showed his personality by summoning soldiers to shake up a few people he didn't like the look of. The soldiers drove around IME in the personality's Mercedes, rifles pointed casually out of the windows. I screwed up my courage, braved the minders and informed the personality that he could leave directly and not bother to return, ever. He meekly paid his bill, and left!

The quiet man who demanded nothing extra, who encouraged the workers, who asked after my kids and who, with great dignity, accepted his terminal illness, turned out to be one of the biggest property developers in Kinshasa. Now his brand of personality I could do with a bit more often.

My Guest House nurses have been of outstanding quality and have shown a willingness to go the second and third mile for their patients, that is rare in any setting. Perhaps it's because they are committed Christian girls. Perhaps it's because in a small unit you are closer to the patients. They have overcome their natural fear of contact with AIDS patients, and with more than professional care, have bathed them and changed them and comforted their bereaved families.

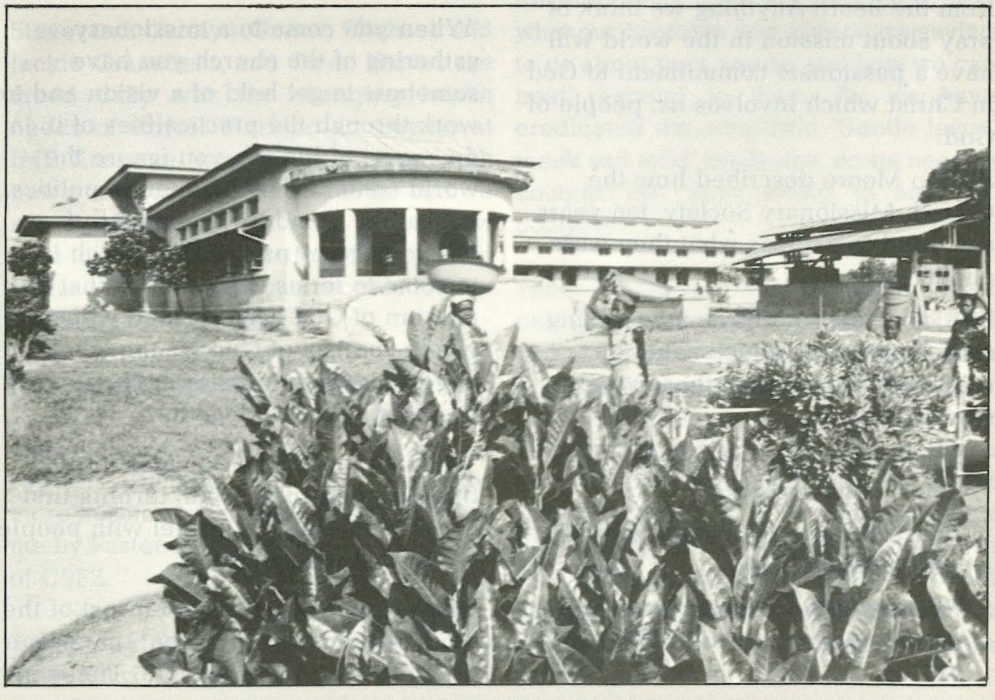
There have been loyal friends who have helped when it's been tough going, covered when I've been sick, worked on odd days and weekends so that I could be with our kids. Friends who covered a three month furlough and then had to add two more months when I had to be away in Kinshasa. Colleagues who've got stuck in to butchering cows and pigs so that the freezer could be well-stocked; who've listened when the books don't want to balance. What would I have done without them?

All this, so that the ministry of hospitality to visitors and to patients can continue.

Perhaps I should just add that the key to being able to cope with angels and others in your house is the key we use in the Guest House. Sometimes visitors are startled when their breakfast calm is interrupted by the singing of a Kikongo hymn. Sometimes they come and join us round the big table in the kitchen as the staff meet each morning to pray for the day's work and witness. The prayers are often very specific as the breakfast cook prays for the state of health of each person he has already served. But this is the key.

Occasionally I do get overawed by the visitors we have. Last year I apologized to an Embassy official visiting IME with a party of international VIPs saying we would be sing-

IME Hospital, Kimpese



ing a hymn and praying, and hoping his group wouldn't be embarrassed.

'Go ahead! If it embarrasses them it'll do them good. It's not often they're prayed for, you know,' was his reply.

After prayers, one of the more formidable VIPs came into the kitchen and thanked us – he hadn't heard the hymn we'd sung since he'd been a boy.

Praying and serving, the Guest House team is ready (most of the time!) for angels, or others!

IME is the Evangelical Medical Institute situated at Kimpese in Lower Zaire.

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and the roles change. They're the givers. We're the beggars.'

He said he thought we had lost the impetus to reach the places where the gospel had never been heard.

'In our mission in partnership, partnership requires the church there, but somehow or other the edges of mission that we press upon are very seldom the places where the gospel has never been heard before. There are 20,000 people groups who have never had the gospel spoken in their own language.

'Another factor is the resurgence of Islam and the other great religions. Having spent the last three years in and out of the heartlands of Islam, I am convinced that what happens in that part of the world in the next couple of decades will affect the future of the whole world. And the Muslim element is central to it. We should be putting the best minds of our committed young people, the best hearts and wills of those who have maturity of faith, to face this question in partnership with our fellow Christians in other places.

'True evangelism starts by friendship, by human contact, by a mature acceptance of other people as they are, but all this goes on to sharing the good news of Jesus Christ. But it has to be appropriate and meaningful in the context in which it is undertaken.'

Turning to the renewal of the church and its institutions Bishop Moore said responsibility for mission is first of all the responsibility of the church in that place.

'We are privileged in our missionary agencies in being called to help the church in that renewal of itself which is essentially of this age. We are often most released in rethinking where we are, in saying how does God mean the church to express itself today, when people from outside come and join us.'

Harry Moore told how an African curate made a great impact in an East Anglian parish by the direct openness of his approach.

'Praying in every home and having easy access to the spiritual dimension, he challenged the ordinary Anglican who is not used to talking to his neighbour or even his family about God let alone to a stranger. He opened doors and people said, "We are different."

'He has helped us to see things quite new.

'In every age the church needs to be renewed by the Holy Spirit. Recently, after having grandchildren to stay, I suddenly realized how, during my married life, our culture has changed, how the way we celebrate has changed. How we spend our leisure has changed. What we hope for, what we pray for has changed.

'That's true of the Church of God. What is appropriate for one age for the growth of the church is different for another. We need to learn to be open to change. The Christian faith is about redemption, about a Redeemer, about the coming of the Holy Spirit. Redemption is about being changed. The work of the Spirit is about being changed. And the church needs to be changed by the circumstances and the environment of its age that God may be blessed amongst us.'

The Bishop then turned to his third point of sharing in the struggle for a world more in keeping with the Kingdom of God.

'Some CMS members objected to the word "struggle". Somehow the communists seem to have captured it. Blessed are those who hunger and thirst for righteousness. Blessed are the peacemakers. Here's an area of mission – a struggle to be engaged in because God does not deal with us as individuals but as persons.

'Beware in thinking that God deals with us as individuals somehow safe in our cocoon. God deals with us in all sorts of relationships that is why we are caught up in the great stream of grace that reaches out into the world of injustice and oppression, recrimination and alienation to be his witnesses.'

Bishop Moore spoke of New Zealand parents who went to visit their missionary children in Uganda.

'Ugandan Christians said: "Thank you so much for giving us your family to be with us at this terrible time. We are so grateful that they're here." There was no mention of what kind of ministry they were performing.

'They came to understand that their children belonged to a wider family. There is no safe way of being a witness to Jesus Christ. There are no corners that the Gospel of Jesus Christ and his truth cannot go, but very often the foreign missionary can do very little but be there and suffer with the people.

'The Church of God is the Church of God who so loved the world that He gave His only son that who ever believes in Him shall not perish. We rejoice in the witness of the Desmond Tutu's of this world, but there are also many simple witnesses.'

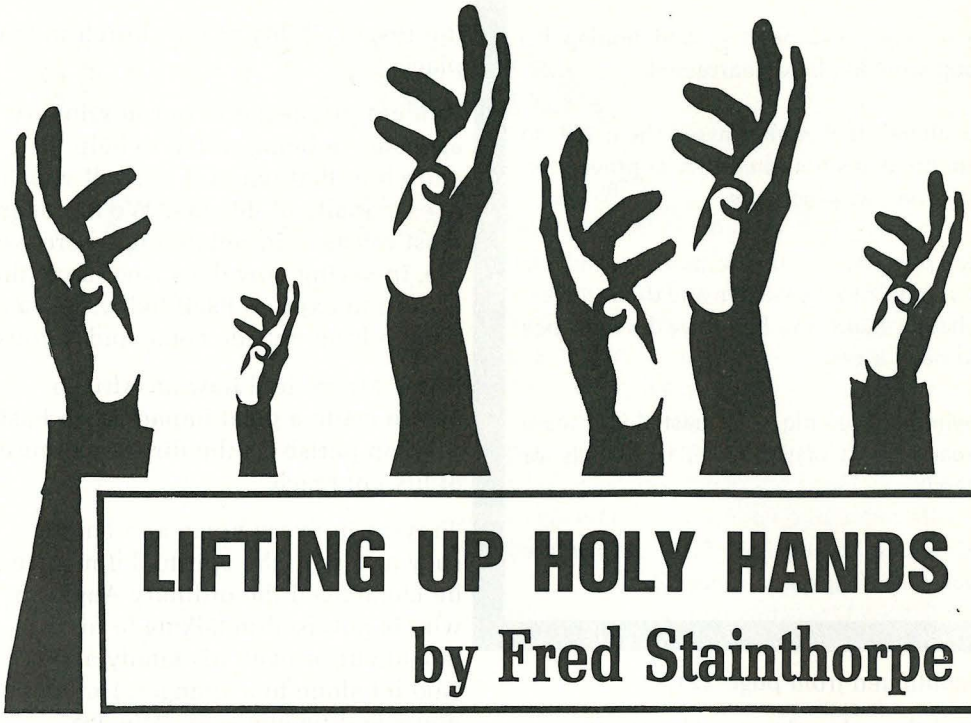
He turned to Ireland and spoke of how a soldier accidentally injured a little child.

'The young soldier, distraught, was in the hospital waiting room when the door opened. In came the Catholic mother of the child. "It's all right, son, I know you didn't mean it," she said.

'Talk about salvation, about wholeness, about forgiveness. If you have contact with Northern Ireland you keep hearing these stories where the church of Christ stands up for truth in the midst of the terrible conflict there.

'All over the world you hear this kind of story.

'Perhaps you need to know where you stand – sending and receiving missionaries. Here then are three areas of mission which hang together as we push out to the edges of mission. Don't be God botherers, but God lovers.



LIFTING UP HOLY HANDS

by Fred Stainthorpe

RAISING hands in worship can cause controversy. To some it is a sign of spiritual maturity and devotion. To others it smacks of superficiality and showmanship. The debate will no doubt continue.

There is another lifting up of hands which should cause no disagreement among us. It should rather be a cause of rejoicing. During each General Committee meeting of the Society members hear reports on missionary candidates from the chairperson of Candidate Board. The Board has prayed and deliberated about their offers of service trying to discern whether they have really been called by God. Other members of the Committee, who know the candidates personally, often speak to reinforce this commendation, expressing their pleasure at the course of events.

Eventually the chairperson proposes that the candidates be accepted for service and the Committee is asked to decide. Many hands are raised in acceptance. It is a moving moment. Another stage in a prospective missionary's life has been reached. Another door has opened. Our show of hands is deciding the destiny of many people far away.

It is a necessary step. Without it the candidates would not be able to go forward. Yet we are not merely granting them permission. We are expressing our solidarity with them and pledging ourselves to support and stand with them as they go abroad. It is a privilege to raise our hands on such occasions. Yet they could easily become a formality. They should be sacraments of commitment which is to be maintained when they have gone from our sight. Remember 1 Kings 20:11.

Other people have raised their hands earlier in the process. The candidate's church will have commended them to the Society. Did the church show its acceptance of responsibility in this way or its relinquishing of it? 'Out of sight' often brings loss of memory. How often did the sending church remember its envoys in their training? How often did friends visit them or write to them? Did our phone bills reveal our missionary concern? The answers to these questions could be very revealing and perhaps not a little shame-making. Some of us might have to admit that our eagerness to maintain contact did not match our readiness to punch the air.

Later, people will raise their hands once more in farewell. A church can sometimes accompany their missionaries to their departure points and say 'good-bye' with hymns, prayers and waves. This is often a moving experience. I recall one such occasion at Victoria Station many years ago. Yet as the plane or train moves away and the hands go down so too can interest wane. The hands are rarely put to paper. 'We'll write to you!' remains a promise.

Yet letters to serving missionaries can raise their spirits in a unique way. 'No mail today,' can equally depress them. The letters do not need to contain mini-sermons. Missionaries want to hear what is happening back home. This has Scriptural warrant. Read the New Testament letters again and you will be surprised how much they tell us about what Paul and his friends were doing. Human actions as well as doctrine and exhortation form part of Holy Scripture. Your doings are part of God's word to His workers overseas.

New Missionary, Phil Commons, being farewelled

Raise your hands . . .and pick up your pen

It is easier for us to communicate now than it was in the first century AD. Postal systems are generally quick, regular and reliable. They were much more chancy then. How did the Philippian church, for example, get to know where Paul was? How did they send him the gift for which he thanked them? (Phil 4:18). We do not know but there must have been months when he was unattainable, swallowed up in journeyings oft. Nevertheless they took the opportunity when it came. In an age of easy communications we ought not to lose touch with those we can no longer see.

So raise your hand and pick up your pen. The Kingdom needs it. Choose some faces from the picture gallery of missionaries recently produced by the Society and write to them. Surprise them with a letter. You may not know them but grace leads us to the unknown. Get your church involved in this ministry. I heard of one fellowship which arranged a members' writing rota. Each week one of them wrote to its serving missionary. In this way the church became a little more of a missionary society and shared in its representative's work.

Remember that Jesus lifted up His hands as He parted from His disciples (Luke 24:50-51). He did this to bless them. Let us keep raising our hands as God directs us for the spreading of His Kingdom.

NEEDED OVERSEAS

ZAIRE

Two doctors with general training and experience plus a further diploma

Two nurses – RGN's and midwifery

A science teacher for secondary school

Treasurer, with French, for Kimpese Hospital

A theological teacher for pastoral training

Practical engineer – electrical supplies, generators, radios

BANGLADESH

Two doctors with casualty, obstetric and surgical experience

Two pastoral couples for church work and lay training

BRAZIL

Pastoral couples – both for city work and new outreach

Social and community workers for new areas, within church setting

TRINIDAD AND TOBAGO

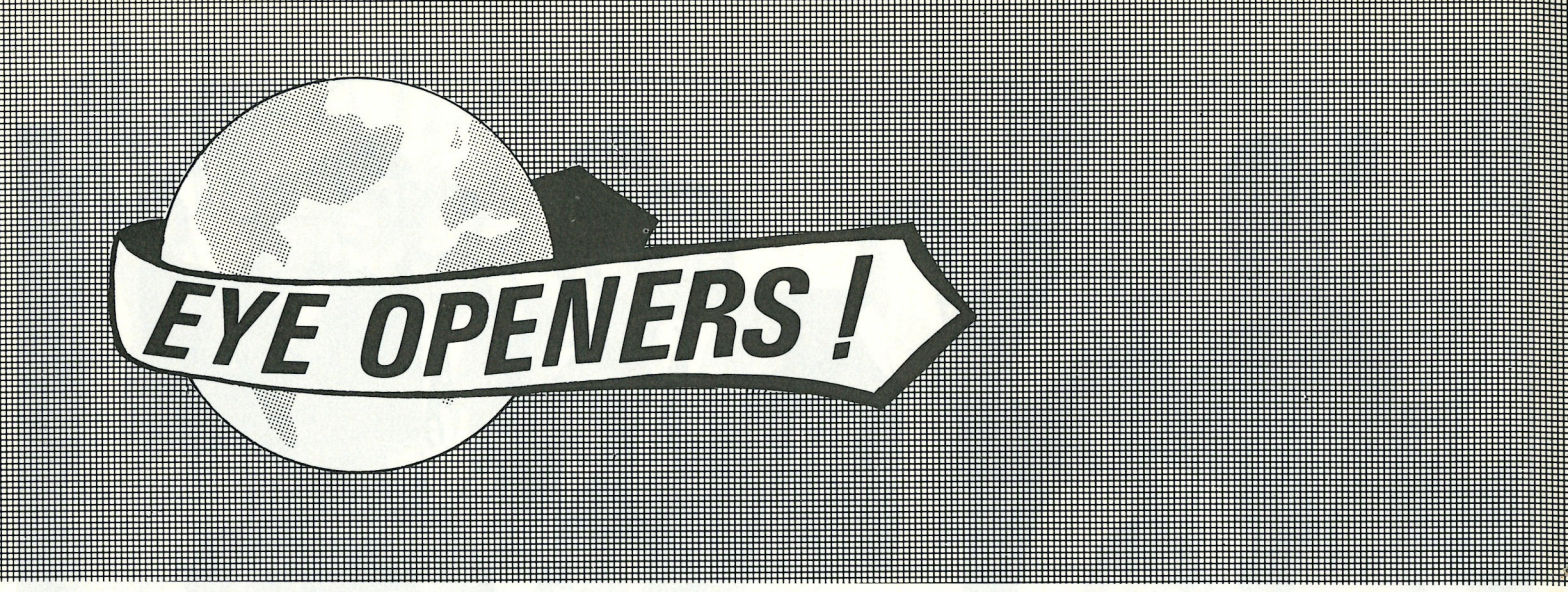
Co-ordinator for pastoral and lay training programme

SRI LANKA

Two year term pastor for Cinnamon Gardens Church

THAILAND

Pastoral couples – church planting, pastoral and lay training



PRIEST ARRESTED

Leonardo Boff, a Franciscan priest and well known liberation theologian, was arrested in Petropolis on 3 March for preventing police from destroying a shantytown erected on private land by victims of February's floods.

FLOODING

THE swampy regions of the state of Mato Grosso – always subject to flooding – are experiencing the worst inundations since 1905.

Crossed by numerous rivers that flow into the Paraguay river, the region is home to a good part of the country's cattle business. Ranchers say that they could lose up to a third of their herds, or one million cattle.

The flooding has isolated 6,000 people living on ranches or in small towns.

COMMUNICATORS MEET

ACCORDING to Michee Ahoundjinou of the All Africa Conference of Churches, Protestant and French speaking churches in Africa have witnessed an increasing deterioration in communication.

'Little by little,' he said, addressing a Consultation in Kinshasa, Zaire, 'Protestant papers in Africa have disappeared. While there are many radio broadcasts, they are mostly concerned with edification, and unable to inform of life in other churches, or communicate social or even political problems.

'Where TV broadcasts exists they are produced by poorly-trained people, oral communication is neglected, financing is not co-ordinated, equipment is not maintained, and communication training is poor.'

French speaking African church leaders and church communicators met in Kinshasa at the invitation of the Church of Christ in Zaire (ECZ) of which the BMS related Baptist Community is part, and the Kimbanguist Church. Sixty or so participants came from 17 African countries.

They committed themselves to act together to reduce problems of African church communication. They also pledged to follow through on the financial implications of that commitment. They emphasized that French speaking African denominations should organize to produce and share material. They said that inexpensive, but solid and easily maintained equipment should be made available to church communicators.

The consultation was considered just a beginning for what could become a process of setting up a joint Christian communication policy for French speaking Africa.

What's happening in the Church around the World

600,000 BIBLES

THE Amity Printing Press in China aims to produce 600,000 Bibles and 200,000 New Testaments with Psalms in Chinese this year.

The Press, which began operating last October, is owned by the Amity Foundation, a social-service organization set up on the initiative of Chinese Christians.

THE RIGHT TO BE HEARD

'OURS is not a Church running educational, medical and philanthropic institutions, but it is clearly an evangelistic and growing Church,' says Bishop K H Ting, President of the China Christian Council.

'Christians are witnessing in places where they live and where they work. Now that the stigma of being a western religion has pretty much been removed and people no longer say, "One more Christian, one less Chinese," men and women in various walks of life are more willing to hear what Christianity is all about.

'The whole experience tells us that a Church has to earn the right to be heard.'

BAPTISMS

THE West German Baptist Union reports an increase in baptisms. According to Dr Guenter Wieske, Secretary for Home Missions and Christian Education, there were 2,213 baptisms in 1987 bringing the number of baptized members to 70,056 – an increase of 606 from 1986.

TRAINING INSTITUTE

THE Baptist Union of Trinidad and Tobago has re-established the work of its Training Institute. It is staffed by pastors who have been trained at University level in theological education.

Twenty-seven students have enrolled for the first year and more are expected at the beginning of each new term. Senior students are being tutored by the Rev Ken Cadette as they prepare for pastoral ministry.

'We hope that through this training experience they will raise the standard of leadership in our Baptist Union,' the *BUTT* magazine.

Apart from pastoral students, the Institute will be training, in a general way, workers for most areas of local church ministry.

RELIGIOUS ZEALOTRY

IN an address here to traditional rulers, Nigerian President Ibrahim Babangida warned against religious zealotry which could threaten national stability. There have been Muslim-Christian clashes recently in the country.

•PRAYER CALL•

5-11 June
CHURCH WORK IN INDIA

The Church in India lives and works against a background of increased tension between castes and religious groups. In some areas there has been active opposition to the church from extreme fanatics. In spite of this church growth continues in the Kond Hills and the Ganjam District of Orissa. A vigorous missionary movement is developing among Indian Christians. In 1963 there were 148 Indian Christians. Today there are about 4,200, making India the largest non-Western 'sending' country in the world.

12-18 June
CHINA

Give thanks for the encouraging news of the Church in China and of the co-operation between all Chinese Christians that continues to be received from both folk visiting China and Chinese Christians coming to this country for further studies and research. In July a conference will be held at High Leigh, Hertfordshire, organized by the friends of the Church in China, and Chinese speakers will be present. An international conference is being planned for 1989. The Amity Foundation sends teachers to China to teach English – pray for those now in China and others who will be going in August. We remember also the training of pastors and lay leaders at Seminaries and at local church level.

19-25 June
CHURCH WORK IN BANGLADESH

The task of making known the Good News of Jesus amongst the Muslim people of Bangladesh has never been easy. Most of the Christian Church in that country has been drawn from the smaller Hindu community. The Baptist Church is struggling to witness in these circumstances. There are those from within the Christian community who are finding the reality of life with Christ. Several new churches have been established in the last year, mainly in the north west and south east of the country. These new believers need nurturing in the faith so that they can stand for Christ in a land where only one person in 300 acknowledges Him as Saviour. The Baptist Church in Bangladesh is asking for pastoral help. Pray for the Lord to bring those of His choice to share in the work of Christ in Bangladesh.

26 June-2 July
CHURCH WORK IN EL SALVADOR AND THE CARIBBEAN

In El Salvador, Christians seek to work out their faith in the midst of political unrest and natural disasters. Church leaders have had their lives threatened in a situation where violence is often seen as the solution to problems. Pray for David Mee as he begins his work with the Baptist Association and for Pastor Carlos Sanchez in his demanding role of leader of the Baptist Community.

Praise the Lord for the work of the United Theological College of the West Indies in Jamaica. Keith and Jackie Riglin have been in Jamaica for a year. Keith is tutor at the College and Jackie, a physiotherapist in a nearby hospital. The Baptist Union of Trinidad and Tobago has embarked on an ambitious church planting programme. Help is urgently needed with their training work for pastors and church leaders. Pray for Ken Cadette, their gifted General Secretary.

·PRAYER CALL·

A PRAYER FROM BANGLADESH

Lord, your World is beautiful
And this country with all its shades of green is so wonderful.
You made,
The sky with its Sun,
The rain, rivers and the sea.
It's your World and I want to thank you for it.

Yet, sometimes Lord, it's hard to see the beauty and wonder.
The sky turns dark and shouts at me.
The Sun scorches the tender plants that I am trying to grow.
The rain washes out the crops
And causes the rivers to burst out of their banks,
Or else it forgets to come and everything shrivels up.
And then there's the sea . . .
Why does it hate us so?
Why does it invade our coastal areas
Killing the people who live there
And washing away their homes?

You made this World, Lord,
It's yours and You saw that it was good.
It's your World, Lord,
And I'm yours too.
Thank You, Lord, for this country you've put me in.

A PRAYER FROM MEXICO

I am only a spark,
Make me a fire.
I am only a strin,.
Make me a lyre.
I am only a drop,
Make me a fountain.
I am only an ant hill,
Make me a mountain.
I am only a feather,
Make me a wing.
I am only a rag,
Make me a king!

BAPTIST YOUTH WORLD DAY OF PRAYER 12 JUNE 1988

Dear Baptist Young People Around the World!

It gives me great joy to send you greetings on behalf of Baptist Youth all over the world.

The Baptist World Alliance Youth Committee decided to set aside the second Sunday in June every year as Baptist Youth World Day of Prayer. This 12 June, we will be celebrating this day of prayer for youth.

I want to encourage all of you to take seriously your responsibility as young people to be involved in the worship and social life of the church. Please participate in worship services, teach Sunday School classes and pray for our Youth Conference, as well as for Baptist youth leadership around the world. If Baptist youth around the world pray, God will bless us very much.

Let me take this opportunity to again welcome all of you to Glasgow, Scotland, 27-31 July, 1988. Our Local Arrangements Committee is ready to welcome you. We pray for you and desire that you pray for us. We earnestly desire to see you and have fellowship with you.

Yours prayerfully,

Paul Montacute
Chairman, BWA Youth Committee

The Prayer that Holds the World Together

Our Lord Jesus taught us to pray, 'Our Father who art in heaven, hallowed be Thy name . . .' Jesus is our model for prayer. He prayed at all times and encouraged us to be men and women of prayer. If the Son of God needed to pray, should not His followers need to pray even more?

The **Baptist Youth World Day of Prayer** is an opportunity for Baptist young men and women to unite their hearts and minds together in uplifting the state of Baptist young people all over the world. Pray that we might be more zealous in our commitment to Christ and more intelligent in our expression of the faith. Pray that thousands of young people coming to Glasgow, Scotland, in July 1988 will gain a vision of 'Christ for the World'. Pray that they will go back to their homes and villages with a new desire to evangelize the world in our generation. Pray that we as young people around the world might not cease in our praise of our Lord Jesus Christ and in incarnating His love to a needy world. Brothers and sisters, the time is now ripe when we as young people must take over leadership in our churches and conventions. Pray that many will catch a vision of leadership to the end that Christ will be glorified. Please pray and work to make the Baptist Youth Day of Prayer a reality for Baptist young people all over the world on 12 June, 1988.

Thank you and God bless you.

Yours in the joy of Christ,

Denton Lotz
Director
Baptist Youth Department

Edith Rebecca Stevens

who served in Congo 1893-1937

The second article in this series tells the remarkable story of another wife of missionary pioneers.

She worked with her first husband, William Stapleton, at Yakusu from 1893 to 1905.

Later, after the death of her husband, she married William Millman and returned with him to Yakusu in 1908. Together they served for a further twenty-nine years.

EDITH REBECCA STEVENS married William Stapleton in 1893. He had already served for three years in the Middle and Upper River regions, and they were married on his first furlough. For most of the next 44 years she lived at Yakusu and in the opinion of those who remembered her, both missionary and African church leaders, she is said to have understood the Lokele people better than any other missionary then or since. In fact, one church leader with great affection said, 'She knew us better than our mothers did, and better than we knew ourselves.'

At first the Stapletons were stationed at Monsembi in the Middle River region. Edith was a gifted teacher and a good linguist so she organized a school for girls. A crowd of girls turned up eager to learn, in fact, they were sitting around for two or three hours waiting for school to start on the first day. None came on the second day! Their parents were angry that the missionary lady was not going to pay them for going to school! However, after a while, she did gain their confidence and a few months later had a school for girls of between 50 to 60 regular attenders.

During their time at Monsembi they took into their home a young orphan girl called Salamu. As a child she had been captured by Arab slave raiders, but after their defeat by the Free State soldiers she came into the hands of the State officials, who passed her on to the BMS Missionaries for them to look after. Under the Stapleton's care she grew up to be a very bright Christian girl. She looked upon Edith Stapleton as her mother and the two were very close. As she grew older the relationship changed to close friends and they became a very effective missionary duo.

In 1896 work began on clearing a site for a new mission station at Yakusu close to Kisangani and the Stanley Falls. It was felt to be a suitable place to start mission work amongst the Lokele people. They were a strong warlike people and Harry White, the first missionary there, had a very hard time of it. His life was threatened on a number of occasions and once they left him tied to a tree all night. He was set free in the morning because there had been an eclipse of the moon which was taken to be a bad sign and a warning. The people were unfriendly and refused even to sell food to the missionaries who, in consequence, could not stay for long periods. So the building of the new station was slow and the missionaries made little progress at learning Lokele.

In 1897 the Stapletons moved from Monsembi to help at Yakusu and of course they took Salamu with them. She was now a teenage girl. To everyone's surprise and delight, including her own, she discovered she could understand what the local people were talking about, and found she could talk to them.

In fact, the Lokele were her people. She had not used her own language since she was quite young, but she had remembered. The Yakusu people welcomed her back; she acted as interpreter of the missionaries and became an effective preacher in her own right. So the breakthrough came at Yakusu

and the Lokele people responded in large numbers to the God Salamu and Edith Stapleton preached.

Edith started schools for both boys and girls. Pattie Grenfell helped her for a few months. As the work increased they were joined by William Millman who supervised the building of houses and schools. Edith became the confidant and advisor of almost everyone. She and Salamu went fearlessly on pioneer expeditions on their own while William Stapleton was busy working on the translation of the Bible into Lokele and setting up a printing press. Edith was trusted by everybody, seemingly, and ran what today would be called a Marriage Guidance Council for the young Christian men and girls who were coming into the church in large numbers.

William Millman went on furlough and brought back a wife. Edith wrote a letter of congratulation in which she said she was looking forward to her companionship and help with the work amongst the women. They never met, for Mrs Millman died on their way up river at Monsembi in 1902. But Millman returned and rejoined the Stapletons at Yakusu and they worked together until Edith and William went on furlough in 1905 or 1906. William Stapleton died unexpectedly while on furlough in England and Edith, not being a missionary in her own right but a 'mere' missionary's widow, could not return to Congo, even though that was where she wanted to be and where her friends, including Salamu, were.

When William Millman was on furlough in 1907 he naturally went to see her. There are various stories as to what happened next. William Millman always insisted that she proposed to him. I expect he told her how much she was missed at Yakasu — and she responded by suggesting he married her so they could go back together. At any rate they did, and returned to Yakusu in 1908 where they worked together for the next 29 years.

Edith Millman was known as Mama Mokili (Mokili — a net) by the Lokele people after she returned married to William Millman (which means amongst other things, wife of the 'fruitful net' or 'good fisherman'). She had previously been known as Mama Mangwete (Manga — paddle or chief: Wete — good), which could mean wife of the good chief or wife of the good paddler. A good paddler was a fine tribute from a people whose livelihood depended on canoes.

During their first year back at Yakusu, their daughter was born and they gave her the Lokele name Litwasi (possibly — a happy gift). Edith Millman was a very determined woman, even whilst Litwasi was still only a baby, she went on evangelistic trips on the mission steamers. The church at Yakusu was very concerned, at that time, with the hostile people on the south side of the river. Millman planned a trip to visit them to see if he could persuade them to accept teachers and evangelists in their villages. He didn't have much hope of success but felt he had to try. Edith insisted on going too and of course the baby Litwasi had to go. There were times when Edith was fearless to the point of recklessness.

They landed at a village on market day when there was a large crowd of people from the surrounding district. On these occasions there was always likely to be trouble. Large quantities of palm wine were always drunk. The boat arrived and as they disembarked they were quickly surrounded by hostile people threatening them with spears and clubs. Edith marched up to a group of women on the edge of the crowd and thrust her baby Litwasi into the arms of one of the women. Immediately the tension was broken, the baby became the centre of attraction as the women passed her around amongst themselves. The looks and gestures had become the universal ones of motherhood, instead of those of suspicion and fear. So the hostility was broken down.

Edith Millman together with Salamu, who was also a married woman with a family by this time, left their husbands for long periods from time to time and together they went on evangelistic journeys, often into dangerous areas which had previously never been visited by missionaries. She had a well deserved reputation for being quite fearless.

On the Yakusu mission station she seems to have organized everything — girls' schools, medical work, women's work — while her husband was coping with a growing church which had over four hundred members by 1910. She mothered the new missionaries; particularly the single men, who became devoted to her. The single women had a harder time — she strongly opposed the idea of having single women missionaries at Yakusu even though there was plenty of work. However, she was out-voted and two arrived in 1923, Miss G Reiling and Miss A Wilkinson. Like many 'pioneer types' Edith found it hard to delegate — she couldn't trust others, particularly European women to get on with their work, without supervision. She would never let them go on itineration into villages as she herself had done!

As she got older and the single women took over the schoolwork and Salamu, because of growing family responsibilities was no longer free to go on extensive evangelization trips, she had more time to sit and chat with the Lokele people. She seems to have been the confidant and counsellor to almost three generations of Lokele Christians. She wrote long letters about Lokele customs and culture and then would ask her husband, 'Who on earth shall I send this letter to?'

After 44 years in 1937 the Millmans retired. They still seem to have been active in body and mind and could have continued longer with their work. It came as a shock to the Yakusu people and they sang a kind of lament when they said goodbye:

'We thought we were going to bury you in our good red earth.'

But the Millmans seem to have understood that the world was changing. Kisangani, only twelve miles from Yakusu, was growing into a modern city — Stanleyville. The old Africa would never be the same again and perhaps they felt out of place and it was time to hand over responsibility to younger colleagues who might feel inhibited if they stayed on too long. So they returned to England.

by F J GRENFELL

Mr and Mrs Millman

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

LONG SERVICE

After serving for 52 years as missionary secretary of Wallsend Baptist Church, Kathleen Grey has now retired. She has also served on the BMS General Committee.

A BONUS LEAP

What did you do on 29 February? Irene Cheal took it as a gift from the Lord – a bonus day which she believed was right to give back to Him.

Irene, the missionary secretary at Baddesley Baptist Church, and her husband Jim opened their home for the day. For two hours that morning and similarly in the afternoon and the evening, they welcomed fellow church members and friends for coffee and tea. BMS literature was available and the latest BMS video, *No Longer Passing By,* was shown several times.

Proceeds from a Bring and Buy Stall with other gifts enabled Irene to send over £70 to the BMS.

It all sounds a good idea, but with 29 February only coming round once every four years, you will have to find another 'bonus' day if you want to do something similar.

ABOVE AVERAGE?

Peggy Tilstone, BMS Birthday Scheme Secretary for Redditch Baptist Church, has enrolled 63 people in the Scheme. The membership of the church is only 58 so that makes it 108 per cent. Does any other church have a similar record?

KATHLEEN SAVILL

With the death on 18 February, at the age of 91, of Kathleen Savill a long link with the past has been broken. Miss Savill joined the staff of the Mission House in Furnival Street in October 1918, about one month before the end of the First World War.

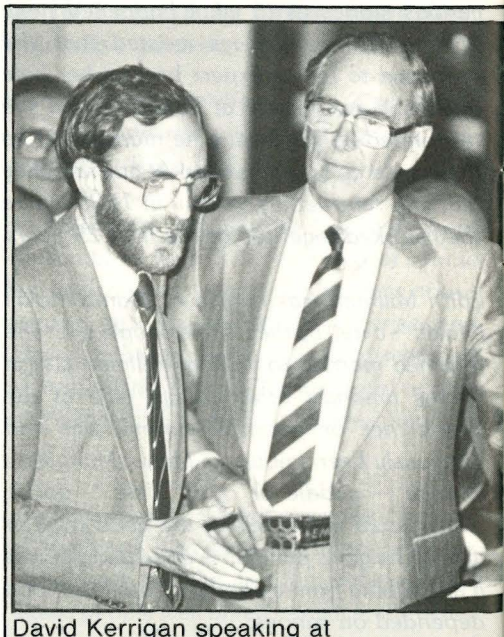
During the Second World War she was one of the few staff to remain at Furnival Street after the Mission House was damaged by bombs. (She wrote a poem about the derelict state of the building.) She was actively engaged in the move to the new headquarters in Gloucester Place and she continued on the staff there until her retirement in 1960. She gave faithful service in the Home Department to the Secretaries Revds W Y Fullerton, B Grey Griffith and J B Middlebrook.

When she retired, at General Committee, both Mr Griffith and Mr Middlebrook paid eloquent tribute to her long and loyal service. In her reply, Miss Savill recalled sitting in Mr Fullerton's office and being asked to comment on his efforts to compose the hymn *I cannot tell why he whom angels worship* to the tune of the Londonderry Air.

Kathleen was born in Clacton-on-Sea and moved to London during her early childhood. She was educated at the North London Collegiate School and baptized, in her teens, by Dr F B Meyer at Regent's Park Church. She transferred her membership to Bloomsbury Central Baptist Church in 1922 and served there as deacon, life deacon and missionary secretary.

Music played an important part in her life and she was a member of the Morley College Choir conducted by Michael Tippett, as well as a member of the Bloomsbury Church Choir. She had a long association with the Free Church Choir Union and the City Temple Choral Society.

Latterly she lived in Eastbourne and was a member of Victoria Baptist Church. We give thanks to God for His faithful servant who, in so many ways, expressed her devotion to her Lord and Saviour and her commitment to the proclamation of the Gospel throughout the world.



David Kerrigan speaking at BMS Assembly Rally

VIVIAN LEWIS

VIVIAN LEWIS, the new BMS Chairman, has a wide experience of world mission. But he admits to knowing very little about the BMS until he began to train for the ministry.

'I come from a non-Christian background. When I went to train at Regents Park College, not long after I had become a Christian, I got to know a little bit about the mission. But when I went to my first church at Kettering, where the BMS was founded, I was immediately immersed in missionary activities.'

'BMS Summer Schools were another great training ground in mission. I'd gone to Summer School as a group leader, whilst I was in College, and from then on I attended virtually every year,' he said.

'I got to know about the BMS then, of course, but coming on to the BMS General Committee in 1963, during my second pastorate at Neath, gave me a better understanding of the missionary society and how it worked. I became more interested in the work it was doing after meeting missionaries and hearing them speak.'

'And that went on through my pastorate in Loughton and on into the pastorate in Leamington, where it really took off. We had a visit from Christine Preston, a BMS missionary in Bangladesh. The whole church fell in love with her and we decided to adopt her as our missionary. That was against the policy of BMS, at the time, but we went ahead and she wrote to us each month.

'We had a project which ran for a whole year to learn about Bangladesh. We narrowed it down to Chandraghona and then further to the hospital itself. We built a model of the hospital, a contour model of the whole area, and we got to know the different missionaries who were working there. We sent them a Christmas cake every year and gifts for all the missionaries.

'One of the girls from the church went out to Chandraghona to spend six months there and the church paid for her to go. Having a project like this increased the interest of the church tremendously. We were able to pay for Janet (now Janet Kerrigan) to go out, but missionary giving didn't suffer.'

About that time, the BMS set up a committee to appoint a secretary for promotion. Vivian had some strong views about that and wrote to the General Secretary – a very dangerous thing to do!

'I was asked to go and meet the committee to explain what I felt. They then turned around and asked me to do the job. It was a difficult decision to make. I had always been a pastor and had never thought of myself as anything else.

'As Promotion Secretary I introduced the link-up scheme directly because of what had happened at Leamington. I think it is one of the best ways of involving the church in the work of the mission.

'I learned a lot more, working at Mission House. I tried to meet and interview each of the missionaries when they came home to learn about their work so that we could promote it. Directly from that came the opportunity to go abroad ourselves which Gwen and I had never thought of.

'We went out to Kinshasa, in Zaire, in 1981, when I was 55. As pastor of the English Speaking International Protestant Church I had a congregation made up of people from 19 different denominations. Between them they spoke 26 different languages but their second tongue was English rather than French. Half of them were missionaries and their families mainly from North America and Europe.

'The church gave me time off to lead retreats for missionaries in the interior so we were able to visit many of the BMS stations.'

Vivian Lewis spent three years in Kinshasa before returning to Britain to take up the pastorate at Christchurch, Worthing. So has the overseas experience fed anything in his work in this country?

'I'm all the time trying to feed back the world dimension into worship and the life of the church. Churches in Britain can become very insular and in prayer time, for instance, it's only the church family, the local family, their own concerns that are mentioned. There's never anything beyond that.'

Is this the kind of thing to stress as chairman of the society?

'In a sense, of course it is a different job from that of president of a Baptist Union. But when I learned that Colin Marchant, President of the Baptist Union of Great Britain, was taking the theme of Shalom – wholeness – it seemed to me that this was really what the mission was about.

'We can share in that theme completely, proclaiming the wholeness of the mission, taking in medical work, development and agricultural work, educational work as well as the church and evangelistic work. It's all contained there – this is Shalom. It's not just old fashioned evangelism nor is it humanitarian ministry, that doesn't take into account the spiritual needs and dimensions, but a mission to the whole person.

'We need to realize that the national churches are engaged in it too. We've come away from the 19th century paternalistic going in and doing it to them, or for them. We are called into partnership, sharing our insights with them and engaged with them in their mission to their countries.

'There are, of course, difficulties about partnership. If you are not careful you are confined to the areas where the national churches want you to work. But we can encourage and help the national churches to go into new areas or we as their partners can go into those areas for them.

'If there are areas of unreached people where there is no national church, then it might be right for us to go in the ways that we did when the modern missionary movement was beginning. But it is much better for the national church to be involved with us even if it means our encouraging them to realize the need and to allow us to meet that need for them initially.'

During his year as BMS Vice Chairman, Vivian Lewis was able to visit Brazil.

'I was able to compare Zaire and Brazil. Whereas Zaire is a third world country that economically seems to be deteriorating, Brazil is a kind of second world country where one gets the impression of things moving, of expansion, and of building. I know that's funded by a massive international debt and raging inflation, but one gets the sense of things happening and of the church being alive and engaging in outreach. There is excitement in the build up of the churches. It was tremendous to see the work our missionaries were involved in in the different areas.'

During his year of office, Vivian Lewis will essentially be a working Chairman presiding over the Society's committees and officers group. But he is looking forward to the televising of a service from his church in September.

'Because I am BMS Chairman, ITV will be networking the service and not confining it to the Southern Region. We shall be taking the missionary theme and involving BMS missionaries in the service.'

MISSIONTALK
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MISSIONTALK

GENERAL COMMITTEE

List of elected members of General Committee by Association areas

*indicates elected by cooptation

LONDON *Amey, Rev B W O, Harrow; Bamfield, Rev H T, CChem, MRIC, Twickenham; Biddall, Rev S A, MA, MPhil, Hainault; Dickinson, Mrs M A A, Alperton; *Doonan, Rev D W, BD, Eltham; Fox, Miss L J, Hounslow; *Heaps, Miss S, Wembley; Knights, Miss H A, Walthamstow; Nield, Rev D, BA, East Dulwich; Norgate, Mr J, North Cheam; Page, Miss R W, BA, Bloomsbury; Palfrey, Mr R, Bromley; *Ray, Mrs M J, BA, Selsdon; Thomson, Rev G A, BA, New Addington; *Webb, Mrs E, Harrow; Williams, Rev B V, Southall; Woosnam, Mrs I, Bexleyheath.

BEDFORDSHIRE Chivers, Miss D, Stevington; Newns, Mrs B, Luton.

BERKSHIRE Kingston, Mr R J, Reading; *Overton, Rev G F, JP, BA, Newbury; Russell, Rev C D, Camberley.

BRISTOL Andrew, Rev S, Burnham-on-Sea; *Ellis, Rev Dr R G, Bristol; Montacute, Mrs N, Weston-super-Mare; Murray, Rev C A, BA, Bristol; *Robbins, Rev M, BA, Radstock.

BUCKINGHAMSHIRE Hughes, Rev D R, Princes Risborough; *Lingard, Mr N, Milton Keynes; *Ogborn, Mr M E, Beaconsfield; Sugg, Mrs J L, Aylesbury.

CAMBRIDGESHIRE Bull, Mrs S, Swavesey; Foster, Mr A, Harston.

DEVON AND CORNWALL Campbell, Miss V, Plymouth; Fleetwood, Rev A T, BD, Bideford.

EAST MIDLANDS Claydon, Rev J R, Belper; Flowers, Dr I M, Nottingham; Haig, Rev C D, BD, Leicester; *Hills, Mrs J, Nottingham; Lewis, Rev D V, MA, BSc, Hinckley; Pearse, Mr M, Burton-on-Trent; *Rackley, Rev J C, MA, Leicester; Ruddle, Rev A V, BD, Grantham; Swanston, Mrs C, Lincoln.

ESSEX Jacob, Mrs B J, Chelmsford; Norwood, Mr J F, Southend-on-Sea; Skirrow, Rev J K, MA, Chelmsford.

GLOUCESTERSHIRE AND HEREFORDSHIRE Short, Rev R P, Gloucester; Withey, Mr R, Stroud.

HERTFORDSHIRE Bennett, Rev R C, Berkhamsted; Clinch, Mrs R, Hemel Hempstead; *Logan, Rev H D, MA, Hemel Hempstead.

KENT Bowman, Rev T E, BA, Folkestone; *Markie, Mr A T, Orpington; Motum, Miss J, Tunbridge Wells; Sutton, Mrs P Y, Gillingham; *Walker, Mrs H, Beckenham.

LANCASHIRE AND CHESHIRE Baker, Rev P J, BD, Bangor; Clipsham, Rev E F, MA, BD, Accrington; Cross, Mrs B, Southport; Palmer, Rev E A, Burnley; Pearce, Mrs M, Warrington; Swires, Mr F, Lytham St Annes; Waggott, Miss E L, ALCM, Liverpool.

NORFOLK Jaggard, Mrs J, Carleton Rode; Myatt, Mrs J, Caister-on-Sea.

NORTHAMPTONSHIRE Cleaves, Rev M J, BA, BD, Milton Keynes; Smith, Miss M A, Northampton; Taylor, Rev D G, Burton Latimer.

NORTHERN Barnett, Mrs M, Blackhill; Cowey, Mrs E, South Shields.

OXFORDSHIRE AND CLOUCESTERSHIRE Dyer, Mrs J, Bourton-on-the-Water; Heap, Rev S I, BA, Oxford.

SOUTHERN Farthing, Mrs B, Westcliff, Bournemouth; Holmwood, Rev D, Romsey; Knower, Rev C D C, BA, Eastleigh; Raw, Mr P H, ARICS, MIAS, Eastleigh.

SUFFOLK Askew, Mr G H, Ipswich; Ince, Mrs D S, Bury St Edmunds.

SURREY AND NE HANTS Firmin, Rev R W, Aldershot.

SUSSEX *Abbott, Mr M V, Worthing; Henry, Mrs J, West Worthing; McCullough, Mrs U, Eastbourne.

WESTERN Matthews, Rev A V, Sherborne; Stephens, Miss M K J, BA, Creech St Michael.

WEST MIDLAND Burrell, Rev A, Newcastle-under-Lyme; * Chambers, Mrs B, Sutton Coldfield; Evans, Rev B, Warley; *Hickson, Mr D C, BSc(Eng), Birmingham; Sheen, Rev M J, BD, BSc, STM, Halesowen; Stainthorpe, Rev F, BSc, BD, Willenhall; Walley, Miss E J, Prees; West, Mrs P, Coventry.

WILTS AND EAST SOMERSET Cross, Mrs G R, Devizes; Francis, Mr G J, Trowbridge.

WORCESTERSHIRE Hagen, Rev G N, Evesham.

YORKSHIRE Charley, Mrs B C, BA, Leeds; Couldridge, Rev C A, York; Hemming, Miss V, Sheffield; Hudson, Rev D F, MA, Bradford; Taylor, Rev A P, Salterforth; Whitley, Dr A J, Wakefield; *Wilson, Mr D H, FRICS, Leeds.

WALES

EAST GLAMORGANSHIRE E Le Grice, Mrs M G, Cardiff; Morgan, Dr V, Aberdare; Motley, Miss E, Llanishen.

EAST GLAMORGANSHIRE W Bowen, Rev D A, Cardiff.

ANGLESEY Thomas, Mrs R, Holyhead.

ARFON Bowen, Rev T I, Llanfairfechan.

BRECON Matthews, Rev T J, Brecon.

CARMARTHENSHIRE AND CARDIGANSHIRE Davies, Mrs G D, Llanelli; Green, Dr D A G, Aberystwyth; Williams, Mrs S, Llanelli.

DENBIGH, FLINT AND MERIONETH

GWENT, E Jones, Rev H P, Newport; Wilkie, Mr J, Newport.

GWENT, W Ford, Rev B K, Rogerstone; Hamer, Miss S, Blackwood.

PEMBROKESHIRE Rogers, Rev G T G, BA, BEd, Treletert.

RADNORSHIRE AND MONTGOMERYSHIRE Nicklin, Mrs I, Llanidloes.

WEST GLAMORGANSHIRE W Jones, Miss M, Swansea.

WEST WALES E Richards, Rev R, BA, BD, Bridgend; Richards, Mr V, Bridgend.

SCOTLAND Hadden, Miss W N, Edinburgh; Hicks, Rev Dr D C, MA, BD, Edinburgh; Lawrie, Dr P, Dunfermline; McLachlan, Mrs R, Edinburgh; Mitchell, Rev G, BA, BD, Portobello; Mundie, Rev I, BA, Glasgow; Rodger, Mrs C, Shotts.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 19 April 1988.)

Legacies

	£
Rev A R Allan	100.00
Mrs D Berry	2,000.00
Miss E M Biddle	1,000.00
Mr E Bonner	200.00
Mr G H Briggs	1,000.00
Mrs D F Clarke	20.00
Miss M B Ennals	55.84
Mr H K Harrison	250.00
Miss F K Havard	30,203.50
Mr E H Jones	500.00
Mrs D T Martin	200.00
Mrs K E Moor	1,000.00
Miss J A Murray	1,000.00
Miss E R Newman	101.92
Mr W Price	2,578.92
Mrs G S Simmonds	200.00
Rev G Soddy	23,100.00
Miss D Wooster	165.63

General Work

Anon: £50.00; FAE Aberdeen: £20.00; Anon Exeter: £35.00; Anon Croydon: £50.00; Anon Bournemouth: £130.00; Anon: £20.00; Anon: £6.00.

MISSIONARY MOVEMENTS

Departures

Rev S Christine on 25 February to Rondonopolis, Brazil.
Miss E Murray on 30 March to Kinshasa, Zaire.
Rev & Mrs J Clark on 3 April to São Paulo, Brazil.
Miss E Gill on 6 April to Pimu, Zaire.

Arrivals

Mrs M Parsons on 29 February from Potinga, Brazil.
Rev S Christine on 11 March from Rondonopolis, Brazil.
Rev & Mrs F Mardell on 6 April from Dhaka, Bangladesh.
Rev & Mrs D Kerrigan on 9 April from Chandraghona, Bangladesh.

Births

On 22 February 1988, in Jamaica, to **Rev & Mrs K Riglin,** a daughter, Lucy Ellen Riglin.
On 28 March 1988, at Selly Oak, to **Mr & Mrs T Reed,** a daughter, Hannah Jane.

THEY'LL BE THERE

THE Baptist Missionary Society is helping 27 young Baptists from overseas to sample the Glasgow 'experience'.

'There will be 19 or more coming from overseas especially for the 11th Baptist World Youth Conference,' reports David Martin, BMS Assistant Overseas Secretary. 'Another eight overseas students, already in Britain on BMS Scholarships, also plan to attend. In every case, the BMS will offer return fares to Glasgow, pocket money, registration, accommodation and food. One or two individuals and churches have offered to help by paying for registration fees for a few of the delegates.'

The BMS has set aside £20,000 to bring young people from its partner churches in South America, Africa and Asia.

'All the delegates coming directly from overseas are young people,' says David Martin, who is looking after the arrangements for their visit to Glasgow. 'Most, if not all of them, have begun to take up leadership roles within youth ministry in their own country – some within their home church. Others are involved with wider groups and associations of churches in their areas.

'The conference will be an experience that will stay with them for the rest of their lives. Coming to Britain will be the farthest that most of them will ever have travelled. Some will not have left their home village or town before.

'As far as their faith is concerned, it will be a mind-stretching time. The teaching given in the main sessions at Glasgow and in the smaller groups, will open up a variety of new ideas and attitudes. They will be challenged about how to work out their own response in relevant and practical ways when they return home. By meeting, chatting to, studying and working with young Baptists from around the world, they may form friendships that will last a lifetime.

'Of course, they can give us a vital and enthusiastic impression of what God is doing in their own countries and churches. Their experiences and insights can challenge and inspire us. We can read about other countries, or even hear missionaries speak about them, but this is not the same as a real-live encounter with someone from another situation. This contact could prove to be a life changing experience for us too.'

'It is hoped that all BMS sponsored delegates will be able to spend an extra couple of weeks in Britain, staying with churches, getting alongside young Christians here, learning about us and teaching us about themselves.

'I am certain that the "Glasgow experience" will make a great impact on them,' says David Martin. 'It will open up new perspectives in their view of themselves, their faith and the world.'

The young people are coming from Brazil, Bangladesh, Sri Lanka, India, Jamaica, Trinidad, Angola, Zaire and Burma.

NOTICES

IN THE SOUTH WEST "MAKE MISSION LIVE" WORKSHOPS

designed to assist
Ministers, Missionary Secretaries,
Youth Leaders, Sunday School Teachers, etc,
engaged in mission education
have been arranged at:

TRURO — SATURDAY 23 JULY

and

BATH — SATURDAY 1 OCTOBER

Further details and Booking Forms are
available from the South West Area
Representative

REV PETER AMIES
9 Newport Close, Clevedon BS21 5DZ
(Tel: 0272 875563)

PIMU PLAN

EACH year the BMS has a special project for Young People. Recently the young people in our churches have raised money for motorbikes, outboard motors, a mini bus and of course sending two couples to work with the French Baptist Federation.

But what is this year's project to be?

The PIMU PLAN, launched at the Baptist Assembly in April, is the new project. It will run for two years and aims to raise £50,000. The money raised will go towards the major rebuilding programme of the Hospital at Pimu in Zaire.

For further information please write to:
John Passmore, Young People's Secretary,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

MISSIONARY
HERALD
July 1988

20p

Seeing ourselves through their eyes...

Editorial Comment

THERE are about 200,000 overseas students in Britain taking a variety of courses in universities, language schools and technical colleges. Many of them are Christians whose links with the Church in Britain have been through missionaries or missionary societies and they fondly believe this to be a Christian country.

Each year the BMS sponsors overseas students and church leaders, many of whom come to Britain to study or on fellowship visits. Several of them have been able to share something of our British church life. What do they see? How do they view us? What do we learn from them?

These are more than academic questions. We are used to reading articles from those who have visited the church overseas – we print such an article this month – which make comparisons with the church at home. Somehow that seems right, normal and part of the natural order of things. But can we take it the other way?

The churches in Derbyshire have forged a link with the Church of North India and they have had the courage to say, 'Come over. Take a look at us, and tell us what you think.' Twice, since the link was made, a group of Indian Christians has made a report on a visit to the county. We offer you some of their findings this month.

Once we begin to look at ourselves through the eyes of overseas Christians we are forced to ask questions about our priorities – in worship, in mission, in church life, in the way we spend our money. Perhaps Asian, African, or Latin American Christians are going to be the means by which God is going to help Christians in this country to live as His people.

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We share in the work of the Church in:

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Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

AN ADVENTURE IN PARTNERSHIP

Arthur Bonser describes

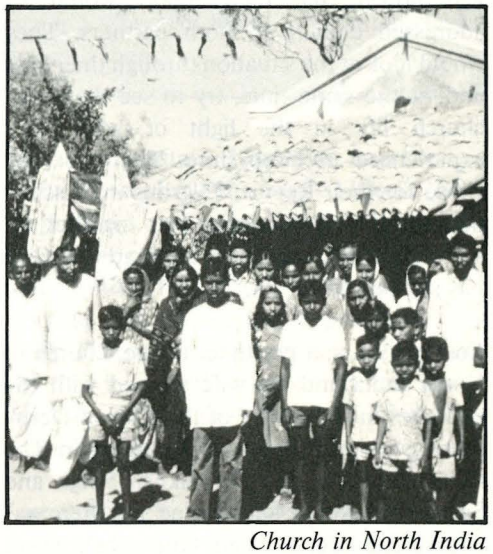
how a pioneering venture has enriched churches in Derbyshire and India.

The Derbyshire/Church of North India Partnership is unique in this country. It is the only ecumenical link in which the Anglican, Baptist, Methodist and United Reformed Churches are involved together in a project designed to promote closer fellowship with a Church overseas.

It began over ten years ago at an informal meeting of the Church Leaders in Derbyshire. The Bishop of Derby, the Rt Rev Cyril Bowles; the Rev Arthur Bonser; the Chairman of the Nottinghamshire and Derbyshire District of the Methodist Church, the Rev Brian Greet, and the Moderator of the East Midlands Province of the United Reformed Church, the Rev John Slow, expressed concern at the inward-looking nature of so many of the local churches. As a method of widening their outlook, the suggestion was made that it might be possible to 'twin' with a United Church somewhere in the world in which all four denominations were involved; much as towns and cities in this country 'twin' with places in Europe. The only Church in which all the four denominations had joined together in a United Church was the Church of North India. An approach to that Church was enthusiastically received.

The Missionary Societies of the Churches in this country were consulted and warmly approved the idea. From the very beginning it was stressed that this was to be a true partnership in which it was recognized that each had much to contribute to the other. Great care was taken to ensure that it did not give the impression of one-way traffic as the affluent West sought to meet some of the material needs of the impoverished Third World. It was to be a true sharing of equal partners.

After a great deal of careful planning, not made any easier by the problems of communications over such a great distance, the Derbyshire/Church of North India Partnership was inaugurated in a service in the Derby Cathedral on Saturday, 21 May, 1977 when Bishop Nasir, the Moderator of the Church of North India, spoke about the worldwide family of the Church and welcomed the new relationship as a contribution to fellowship and understanding, and celebrated the Eucharist using a liturgy from the Church of North India.

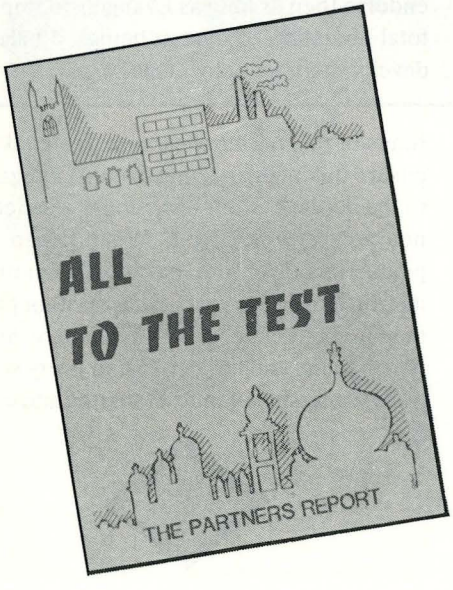


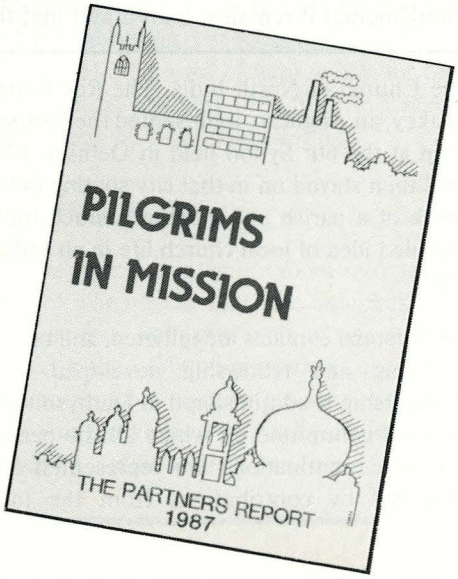
Church in North India

During the last ten years, the relationship has grown into a very real fellowship. Deeper understanding has been fostered by regular communication, the exchange of ideas and the interchange of personnel. It has been found possible to enable friends from the Church of North India to visit Derbyshire and to share, sometimes just for a weekend and sometimes for much longer periods, in the life of our churches. In this way, we have been delighted to welcome the General Secretary of the Church of North India, the Rev Pritam Santram, and a great many of the Bishops of that Church. In some cases, these friends have been in the country for reasons unconnected with our Partnership, and have made a special journey to Derbyshire as an addition to their main programme; in other cases, they have come at our invitation.

Amongst many enriching experiences, there was the 'Partners in Mission' venture in 1982 when four leaders of the Church of North India spent a month in Derbyshire seeking to asssess the effectiveness of our Churches' work and witness. Mrs. Gardner, Dr Liddle, the Rev Arvind Nirmal and Bishop Vairager came to the county from a different culture and way of life and summed up their impressions of the Church here as seen through their eyes in a very challenging report which all the local congregations were urged to study seriously.

TWO REPORTS PRODUCED BY CNI VISITORS TO DERBYSHIRE





(continued from previous page)

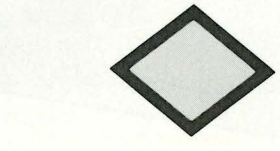
In June last year Derbyshire received a follow-up visit when another four leaders of the Church of North India spent a month with us looking at the present situation in the light of that previous report. Bishop Ghose, Mr Uzgare, Mr Jaswant and Mrs Paul made it clear that they wished their visit to be much more than an evaluation of our effectiveness and hoped that their report would be addressed equally to both partners. They would look at the situation through their eyes and, at the same time, try to see their own church life in the light of what they experienced in Derbyshire. The title they chose for their Report, 'Pilgrims in Mission' underlines their conviction that, together, we are moving forward along the road that God has signposted for us.

For five years, a presbyter of the Church of North India and his wife worked with the churches in the centre of the City of Derby amongst the immigrants of Asian origin. The ministry of the Rev Gurbakhsh Singh and Sadiqa was greatly appreciated and there was widespread regret when Gurbakhsh Singh died of a heart attack shortly after their return to resume pastoral work in India. A lay worker, Mr Christopher Nazir Ali, has been appointed to continue this particular ministry in the city.

Just as Derbyshire has been glad to receive friends from India, so the county has been happy to enable folk from Derbyshire to share in the life of the Church of North India. Ministers have spent sabbatical leave in a variety of ways within the Church of North India; lay folk have spent time in India using technical skill and expertise in welfare work and social service organized by the Church. The Bishop of Derby and his wife spent a busy month in North India in 1986 and were warmly welcomed wherever they went.

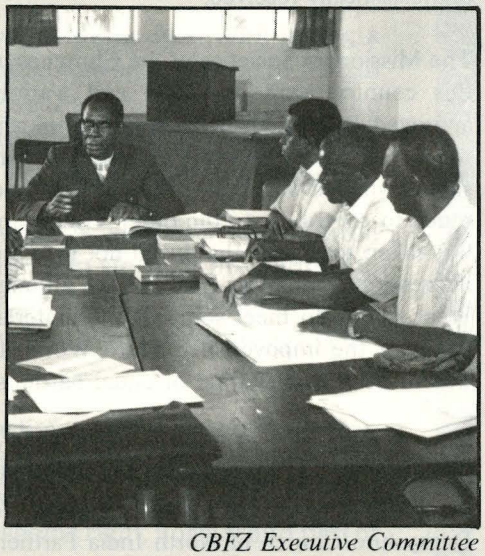
It is significant that the Churches of Derbyshire were invited to send representatives to the two most recent Synods of the Church of North India, giving those from the county the privilege of addressing one of the main sessions. In this way, the Rev Arthur Bonser, a Baptist, and his wife attended the 5th Synod held in Nagour in 1983, and then spent six weeks touring North India and seeing for themselves something of the work being done by the Church in cities such as Delhi, Calcutta, Amritsar and Cuttack, as well as spending time in the villages of Orissa around Balangir and in the hills and lake district of Kashmir. This extended itinerary gave them a very wide, if somewhat superficial, picture of the Church of North India. The Rev Cedric Blakey, an Anglican, represented the Partnership at the 6th Synod held in Delhi in 1986 and then stayed on in that city sharing in the work of a parish and gaining a much more detailed idea of local church life in an Indian city.

So personal contacts are initiated, and understanding and fellowship developed. The Partnership is administered in Derbyshire by a small committee on which all the participating denominations are represented and financed by contributions from the local funds of these Churches, care being taken to ensure that regular giving from congregations to the denominations' Missionary Societies is not adversely affected. What began as a pioneering adventure, has more than proved its worth over the years as an exciting project that has enriched the Church here and in North India, and has become in every sense a true Partnership of mutual sharing and caring.



WHICH EFFORT TO APPLAUD AND ENDORSE TODAY

by Sombo Mondele, Zaire



CBFZ Executive Committee

While looking through last June's issue of the *Missionary Herald,* I stopped for a moment at 'Talkback', at the comments made respectively by Ian Thomas on 'Liberation Theology' and M C Brown concerning 'China Amity Foundation Guidelines'.

The latter says, as a supporter of the BMS, that he would applaud and endorse any effort made in favour of the Chinese Church to supply Christian literature, raise church buildings and train pastors and leaders.

He outlines what has always been a traditional threefold goal for many Christian missions in the developing countries. But, as fundamental it remains, I am afraid that the only thing to be achieved through these related actions is the spiritual growth of the converts. Maybe they are expected by themselves to fulfil the other vital tasks of improving their living conditions by developing their economic, cultural, educational and social service systems.

Well, it is a fact that a balanced development of mankind does not bear splitting up into flesh and spirit, a splitting up that leads to a commitment to save the soul at the expense of the body. As a result, there is a widespread trend among the third world churches nowadays, which makes clear their preoccupation to save both the soul and the body at the same time.

This is to say that the third world churches are aware of their social responsibilities beyond the struggle against paganism. In fact, they also have to take an active part in the overall process of liberating their members and societies from poverty, ignorance and the cultural alienation which prevents them from growing well physically, spiritually and intellectually.

Now let us ask as members of a third world church in Zaire, in China or elsewhere, or as supporters of a missionary society like the BMS, 'Which effort should we applaud and endorse then as long as Evangelism implies a total liberation of human beings, a balanced development of individuals?'.

A GREAT EXPERIENCE

BILEPO is a member of the Baptist Church in Tondo, Zaire. She is involved in medical and public health work. She recently visited Mission House when we were able to talk with her.

I enjoy my work. God has called me to do it and I am happy in it.

You see the results of public health work. In the old days, children used to die of whooping cough, tetanus, measles and diphtheria. In the villages mothers used to die in childbirth, but now they have ante-natal clinics. They come into the hospital to have their babies if there is a bad case.

Tondo is like the education centre where they teach public health. Health workers are trained and they go out to all the surrounding villages. So Tondo is very important as a central training post.

My visit to Britain is not a holiday. I am finding out how you look after your children, old people and the sick. It is an educational visit for me.

In Tondo there is no help for the young or old and there was a great deal of malnutrition. As I've been going around Britain I have noticed the way you help old people, mainly in encouraging independence. I went to a pottery and watched people making pottery without machinery, just with their hands. I'd like to go back to Zaire and start a project like that so that people can, although old and infirm, become independent.

I've been to several churches while I have been here. In Tondo the churches are always full, but here there are few people at the services. Is this because there are many churches in one district? Mind you the offerings in Tondo are small by comparison.

On the whole it has been a good experience for me to come to Britain. I have many new thoughts to take back with me.

Baptists in Britain, I believe, need to learn more about the way of life in the third world and to understand the lives of the people so that they can help them better, be more intelligent in praying and giving and in practical work. Education is important. We often say that it is a different world and we don't know how the other half lives. We should try to learn about them.

I would like to thank BMS for all they have done. I am surprised to discover that Mission House is nearly 200 years old. When I came I thought BMS headquarters would be in the middle of London and that there would be a lot of rich people. But you are all very humble and all work together.

I am thankful to God for giving me the opportunity to see the things that I have heard about in Zaire. It has been a great experience.

'QUOTES...'

'One of the things the visitors complained of was that they had been in this country for five weeks. They had travelled on trains and buses, they had shopped, and they said they had never heard the name of Jesus outside a Christian home or a church. That shattered them!'

'QUOTES...'

'We had a presbyter from the CNI with us in Derby for three years,' said Arthur Bonser. 'He did a lot of hard work, but the local Church saw very little from it. I asked him where we were going wrong.'

'Very easy,' he said.

'You're trying to integrate them into your style of worship. In India the churches are just four walls and mats to sit on. We haven't the money for anything else. We cannot understand, with a world to save why you put your money into stained glass windows, public address systems. Our people find it very difficult to fit into that pattern. If you really want to help them, build four walls and a roof and tell them to get on with it and not be concerned with all the trappings of Western Christianity.'

'But if you do that you are creating another denomination. What we want to do is integrate, to give people the idea of the family of God.'

'You won't do it,' he said. 'You are at least a generation away from that.'

·PRAYER CALL·

3-9 July FELLOWSHIP VISITS AND SCHOLARSHIPS

Mission can never be all one way. This is reflected in the BMS programme of fellowship visits and scholarships. More than 20 church workers for eight different countries are studying here or in other lands to equip themselves for future ministry. Whilst learning both from their courses and the new culture in which they find themselves, they also contribute their own distinctive experiences and understanding of the Gospel. This autumn pastor Joli de Freitas, the General Secretary of the Rondônia and Acre Baptist Convention, Brazil, will be visiting us and preaching in British churches, as well as having discussions with the Society's Secretaries and Committees.

10-16 July COMMUNITY INVOLVEMENT IN ZAIRE

As part of the CBFZ and BMS's expanding development work supported by Operation Agri, two Water Projects were started in Zaire in 1983 as part of the WHO 'Water Decade'. The projects are very much based within the community, which takes an active role in the planning and preparation for the protection of their drinking water supply. In the Ntondo area, Ct Ndeke is working to improve the water supplies of the small village dispensaries under the auspices of the Health Centre in Ntondo. Cr Botalimbo is co-ordinating the work of the water project in the Yakusu area, sharing both practical and theoretical knowledge with the 30 trained men who carry out the work in the villages alongside village people. Pray for a spirit of co-operation and working together as these small village communities strive to help themselves.

17-23 July MISSIONARIES ON FURLOUGH

Furlough is a special time for missionaries with the opportunity to spend time with families, to visit friends, to share news with the churches of how God is working in partner churches and in their own lives. Coming back to this country is a strange mixture of returning to what is familiar and yet – especially to begin with – finding so much that is alien compared to the countries where they have been working. Pray that missionaries may be rested, refreshed, restored and renewed during furlough.

24-30 July YOUNG PEOPLE

One of the most significant events in the life of British and World Baptist young people is taking place this week in Glasgow. The 11th Baptist Youth World Conference is bringing together 10,000 young Baptists from 100 countries. The theme for the Conference is 'Jesus Christ Rules' so please pray that Jesus might indeed rule in the lives of the young people coming to Glasgow. Remember them as they return to their own countries, often to a tiny minority, struggling Christian community. Please pray for the practical arrangements of this Conference and that the people might also experience something of Christ's rule. Remember too the young people in our Baptist partner churches throughout the world who are not able to come to Glasgow. Pray for young people not as the church of tomorrow, but as a vital part of today's church. It is interesting to note that Jesus Himself would have been young enough, even at the end of His life to come to Glasgow!

·PRAYER CALL·

IT'S EXCITING TO BE PART OF THE WORLD CHURCH

Look at the Church in the world,
Bubbling with ever-new life,
Being God's people at work and at prayer,
In places of tension and strife.

God's Spirit at work in all lands,
Rekindling the Church of today,
Vital and growing, the salt of the earth;
'Our brothers and sisters!' we say.

Each little struggling Church
Knows itself part of the whole,
Caring and serving the neighbours around,
Reaching the Kingdom's goal.

Remember the giants of the past,
Saints who have served us so long,
Treasures of wisdom worked out from God's word
Recorded in poetry and song.

Look at the children to come,
Challenging humbug and sloth,
Building the Kingdom with truths we pass on,
Eager to prove their life's worth.

Praise God for the Church in the world,
Thank Him we are part of the whole,
Offer our worship and service today,
Seeking His Kingdom's goal.

Margaret Pearce.

ON THEOLOGY

How long more will you fly
the balloon of your theology
in the blue sky above?
Please bring it down to earth,
cut it into pieces,
and stick them on the breasts
and bellies of the gasping millions,
and see if you can raise
a tremor of resurrection there.

Where is your theology today
in this harsh world of reality?

How long more will you keep it confined
in the honeyed words
spoken from your glittering pulpit?

Come, bedeck its head with
and permit it to put on
the glorious crown of thorns

Written and translated from the Bengali
by M S Adhikari

THE STORY OF MARGARET PARKER MISSIONARY IN CONGO 1914-1934 by F J Grenfell

The third article on the work of the wives of missionaries in the early years of the Congo/Zaire mission.

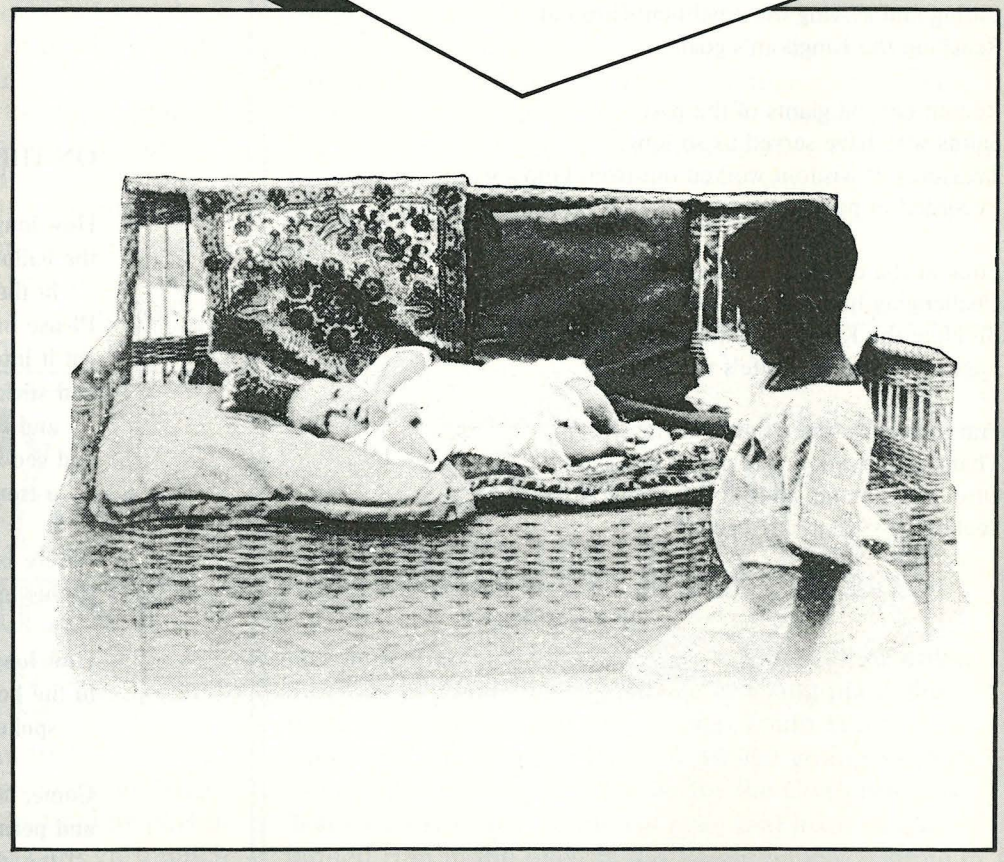
Margaret Parker married Christy Davies in 1914 and together they worked in Yalemba and Kinshasa until 1934.

This article also contains the story of Disasi and Longeni, the two African Christians who were real pioneers of the work at Yalemba.

Margaret Parker was born in Preston where her father was a leading Methodist lay preacher. However, they moved to London while she was still a baby. In London the family lived in a number of places before settling in Loughton near Woodford Green. Margaret was the eldest of seven children, so she had a good deal to do with helping her mother bring up her brothers and sisters, even though her parents were able to afford people to help with the housework.

The Parkers were a happy united family led by the father who had a simple, practical faith. He brought the children up on the Bible and *Pilgrim's Progress*. With a home-life like that and a local 'chapel' where there was a warm, friendly congregation, Margaret quite naturally seems to have grown into the faith.

Until her mid-teens she admitted in her autobiography that she was hardly aware of people outside the family and chapel circle. She wrote, 'My first thought of people outside our home was when I noticed the village lads standing at the street corners.' You can be sure they noticed her too, for photographs show her to have been a tall, good-looking girl. Whether they went to chapel because of her, we are not told, but the Minister gave her a Sunday School class of 16 year old youths, when she herself was only 16! and she seems to have been able to cope with the situation.



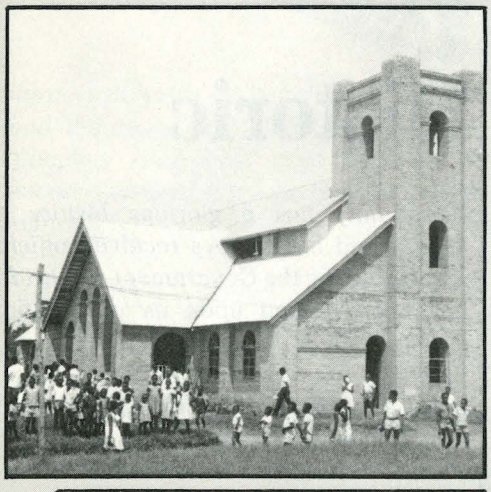
The Christy Davies' first child, and the first white baby at Yalemba

When she was older, her father used to take her with him on Sunday mornings down Petticoat Lane to give out tracts and small sums of money from the chapel poor fund to some very needy people. She said she found it hard, embarrassing work at first until she got to know the people better and made friends of some of them.

About this time her mother became very worried about Margaret's future. Margaret wrote, 'Although hospitals were open to girls who "felt the call", to what was considered a life of self-sacrificing work, there still seemed to my mother to be nothing else left for daughters, but to get married. So my mother prepared us for this by teaching

us to work in the house, cook and to make our own clothes. But my mind did not run along those lines at all. I seemed to be waiting for something but, as yet, I did not know for what.'

Then she met a Baptist Deaconess who told her about her work in a struggling East End Baptist Mission. This was the thing Margaret had been waiting for. She was accepted by the Baptist Union Deaconess Board and given two and a half years of training. One fellow-student later became Mrs Rowntree Clifford. After training, Sister Maggie, as she was now called, was put in charge of a tiny, struggling cause, the Henrietta Street Mission. She led the little band of twenty members in vigorous, evangelistic effort, probably for two years or more, until one evening as she was preaching in the open air, the Rev Thomas Phillips of the Bloomsbury Baptist Church in Central London heard her and was impressed. He invited her to join the team of four Deaconesses who worked with him at Bloomsbury.



Yalemba church

She stayed at Bloomsbury for twelve years. In addition to more normal church work, the Ministerial team ran open air meetings, children and young people's clubs, opened what could really be called a job centre to find work for the unemployed, held contact clubs for young business and professional people. Maggie seems to have specialized in a kind of contact club for chorus girls and the whole group of Deaconesses regularly toured the red-light districts in attempts to rescue girls who had drifted into that kind of life because they had run out of money and were far from home. They helped dozens of lost, lonely people to rejoin their families and not a few into a life of faith and service. She had wondered about service overseas. She knew the Rev W J Fullerton, the General Secretary of the BMS for she had been along to BMS Headquarters to support some of the Bloomsbury young women who had offered themselves as candidates. Fullerton had often asked her why she did not offer. She wondered – but threw off the idea. Then in 1913 Christy Davies on furlough from Congo spent several months helping with the work at Bloomsbury. They were married in 1914 and sailed for Congo to work at Yalemba.

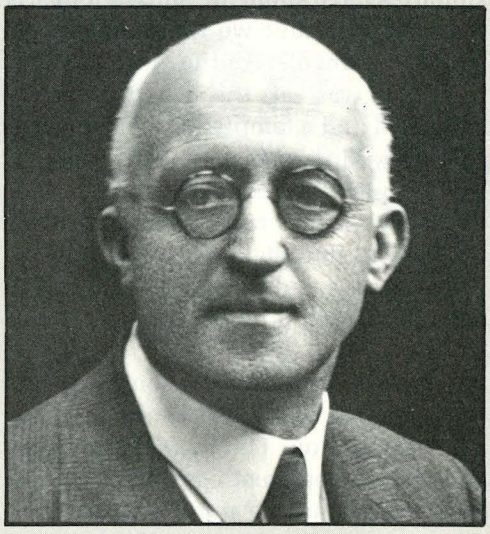
At Yalemba (1914-1919)

Yalemba was a typical pioneer mission station hacked out of tropical rain forest when Maggie first lived there. It was founded in 1905 only nine years earlier. Christy Davies had worked there for seven years already and was liked by the people. He had helped to supervize the building of houses and a brick church.

Maggie and Christy arrived in 1914 and were given a warm welcome by the church people who numbered over two hundred by this time. Maggie seems to have reacted well to the pranks of the school children, who, without warning, introduced her to their pet chimpanzee, who shook her hand and chucked her under her chin. She also had an early introduction to cultural interaction when she met an old chief from inland. She wrote, 'He asked how much did my husband pay for me?' He then sized me up and down and then said, 'He must have paid a lot for you, you are so big.' Then she added, 'That old chief had ten wives, so he should know something about values.'

At that stage there were very few women in the Yalemba church. There was already a school for men and boys but nothing for girls. Neither Longeni, the wife of Disasi, nor the missionary wives seemed to able to get through to the women. Disasi was of their tribe and could communicate with the men but they made no progress with the women. 'It's good for my husband and my sons, but not for me. I'm only a woman.' Being the third or fourth wife of a man, digging his garden and carrying his burdens of wood, tended to this feeling of no importance.

Longini and Maggie worked together to gain the confidence of the women with little success, until one day a woman asked, 'Is it really true that God loves women also?' That was the breakthrough. By 1919 there was a girls' school, a regular baby clinic, a reading class for older women and the first women to be baptized were received into church membership.



Rev D Christy Davies

At Kinshasa (1919-1934)

After furlough in 1919 Maggie and Christy were asked to work in Kinshasa which was then called Leopoldville and had recently been made the capital city of the Belgian Congo. Fine Government offices were being built now that the Governor General had moved from Boma. In a few years, a little riverside village had grown into a big city with modern shops, high office buildings and flats. The docks had been modernized, roads, railways and fine boulevards were built. Thirty thousand Africans had been brought into Kinshasa from all over the country to work on the docks and railways, in the new textile factories, brickyards and the Lever Brothers soap factory. Over two thousand European (mainly Belgian, Portuguese and British) businessmen and their families were now living in the city. There was also a large West African trading community, some of them were the children of those evangelists, teachers, craftsmen and

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helpers from the Cameroons who took part in the pioneer period of the Congo mission.

Work in Kinshasa was obviously very different from that at Yalemba. The presence of the missionaries was often resented by the European traders who blamed them for the liberal laws which insisted on decent wages and reasonable treatment for the African workers. Some of them openly said, 'You missionaries have spoilt the natives for us, is there any wonder we resent your presence in Congo!?' And for the Africans, city life was at the same time an attraction and a temptation. The mission found that in the big city even some of the people they considered the finest Christians in the rural districts or back on the mission stations, fell away into drunkenness, adultery and witchcraft when confronted by city life.

Maggie's experience in London made her an ideal person to be involved in such a situation. The job they gave her was that of headmistress of girls' school held every morning at 7.30 until midday. There were over three hundred women and girls. They did sewing and childcare and were taught to read, write in their own language and in French. A few of the girls who went to Maggie's school are still Deacons and Elders in the various churches of Kinshasa today.

Maggie helped to find work for cripples who were ostracized by their families because they were thought to be possessed by evil spirits. She and Christy saw less of each other during their time in Kinshasa than at any time in their married life, for he was deeply involved in the administration of two large and growing parishes in the African townships, as well as taking his turn to serve the English and French-speaking congregations which had been started by their colleagues as mission outreach to the expatriate communities. However, busy as they were, one who stayed in their home during that period told me that it was a happy one. Both were extroverts and full of fun, it was exhilarating to be with them.

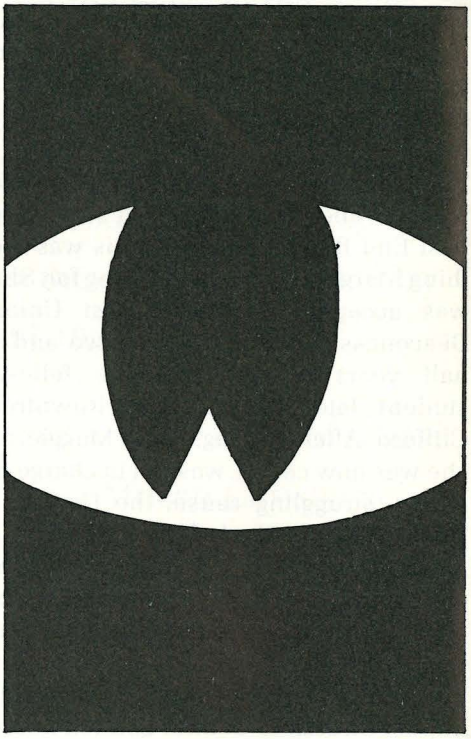
Possibly Maggie's most important contribution was the part she played in the founding of the Kinshasa City Bible Women. She trained them as she herself had been trained, to work in City situations – to go out in two's – to visit the sick – to take food to the prisoners in the wretched city jail – to give out tracts – to sell Bibles – to help the poor – to encourage the women Christians to play a more active part in church life – to preach in growing numbers of preaching centres which were springing up in the shanty towns. They did the work of Pastors and Evangelists and established a kind of pattern which has persisted.

In 1934 Christy Davies had to leave Congo because of illness. Christy had had a heart attack and Maggie was crippled with osteoarthritis, and it was thought she would be confined to a wheelchair for the rest of her life. They both recovered and served the churches of Wales for many years, but that's another story.

APPENDIX

The story of the founding of Yalemba is fascinating. The real founder was a man called Disasi and his wife Longeni. When Disasi was a boy of about six years old, Arab raiders destroyed his town, killed all the men and captured the women and children. Disasi was made the personal slave of an Arab hunter, who later exchanged him for six yards of cloth to H M Stanley who was recruiting carriers in the region of the Kisangani Falls before his great expedition down the Congo River in 1871. Disasi was Stanley's servant and gun-bearer on that expedition. When the carriers were paid off at Boma, Disasi went to work for the English Manager of the Dutch Trading Company and when this man died, George Grenfell took him on and trained him as a blacksmith and a mechanic. For several years he worked on the steamship *Peace* and eventually was made Captain. When Grenfell died he organized the supply transportations to the river stations from the base at Bolobo.

On one of his trips in the *Peace* he stopped to buy food at a riverside market and to his surprise people recognized his tribal markings, and he became reunited with his mother after thirty or more years. They were now living near the mouth of the Aruwimi River – the mother and the remnants of the tribe. Disasi had become a Christian and was an Elder of the church in Bolobo. He persuaded the Bolobo church to send him as an evangelist to Yalemba to his own people and there he went with his wife, Longeni, in 1903.



Historic

Christianity has a glorious history in Britain and has always received official recognition by the Government. So Britain has been looked upon as a Christian nation by India.

India is a secular state and has not accepted any religion as the state religion. Christianity in India therefore has no such status as in Britain. Christians in India are even now looked down upon as aliens or even agents of the west and have to face opposition from the fundamentalists of other faiths.

Clergy and ministers

It is true that the clergy are set apart for the ministry, but the priesthood of all believers cannot be ignored and the Church can ill afford to forget this. Everyone is endowed with some special gift from the Holy Spirit and it is the duty of the Church to identify these gifts and

How the visitors from India saw us:

DIFFERENCES

harness them for the benefit of the Church and the glory of God. The Church is a 'people's movement' and is likely to become stunted if it becomes too clergy centred.

The Church of North India has been depending more and more on the contribution of the laity in all its activities. Wherever the CNI has shown growth, it is because of the active involvement of lay people, including women and youth.

Worship

Your worship services are becoming more relevant to youth by harnessing their talents in music. The use of new hymns has increased the devotional aspect of worship.

The Church of North India is faced with the task of indigenization whilst keeping in mind its motto 'rooted in Christ but related to the soil'. For the message and life of Christ to take root in Indian people it is necessary for the Church to penetrate into the religious and cultural life of the nation. The CNI has been giving a more active role to the laity in general and youth in particular in the conduct of worship.

SIMILARITIES

A Minority

In Britain the believing and practising Christians are in a minority. In India also Christians are a 2.6 per cent minority. The task of bringing Christ to the non-believer is great and demanding. This needs a deliberate thrust with a definite mission.

Christians in Britain are hesitant to share their Christian faith and are in fact defensive. Christians in India are much more assertive in the face of similar or much bigger odds. Even school-going children here brought up in Christian homes face teasing and harassment from others and find it difficult to stand firm in their Christian faith. This is the result of non-committed teachers and the indifference and apathy of parents.

The Church of North India, having accepted 'Unity, Witness and Service' as its prime objectives, is involved in a continuous process of training and mobilizing the laity including the youth to bear witness openly through personal contact. We are dismayed to see hesitancy and embarrassment on the part of the churches and their members to reach out and share their Christian faith with their fellow-countrymen of other faiths and none.

Social Concern

In Britain, most welfare activities are undertaken by the state. This diminishes opportunities for the Church in its ministry to the poor and handicapped. We were glad, however, to see the concern of the Church — more its members individually — to explore new ways and means for rendering service in new avenues. But we were pained to note the lack of explicit Christian faith and commitment and witness. The Love of Christ remains to be projected through such programmes which tend to become only social service programmes of a secular nature.

The CNI has much better scope here because of the state's inability to undertake many responsibilities. The CNI endeavours to project the life, love and teachings of Christ through such programmes, but it has to struggle hard to find the finances. In Britain the Churches seem to get adequate financial support from the state for welfare projects. We were heartened to note that individual church members and organizations give generously for funding relief work and development projects throughout the world.

Ecumenism

We are sad that here churches are still holding on to their denominations. We rejoice however to see the growing number of Local Ecumenical Groups. We too are engaged in ecumenical work in our relations to other churches in India which are not part of the Church of North India.

In ecumenism, the predominant force is the love of God that binds us together and compels us to do something for others.

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Common Struggles

We do not presume to take a 'holier than thou' attitude. We confess in all humility that we in the CNI also face problems like the Church here. Among others we identify the following:

(a) Indifference to spiritual life because of growing materialism.

(b) Lack of commitment due to worldly distractions and weakness in our teaching ministry which we share in both countries.

(c) In both countries, because of economic pressure, both parents may need to go out to work resulting in neglect of the spiritual nurture of children.

(d) Want of real stewardship is also a common problem which is the result of a lack of commitment.

THE REV V E W HAYWARD MA

THE Reverend Victor Evelyn William Hayward who died on 1 May 1988 in his 80th year had a conception of, and concern for the kingdom of God that was global.

After studies at Regent's Park and Mansfield, Oxford, he went to China in 1934 as a missionary with the Baptist Missionary Society. He served for five years in Taiyuanfu and Sinchow then the unsettled state of the country compelled a move to west China and for the next five years he worked in Kweichow and Kwansi with the Church of Christ in China, ministering mainly to students and officials.

After a year as director of UNRRA in Kwangi Province, he became British secretary of the National Christian Council of China, a position he held until he was appointed General Overseas Secretary of the Baptist Missionary Society in 1951. The nine years during which he carried this responsibility were critical ones in the life of western missionary societies as the era of missions drew to a close and a new age of mission in partnership began.

Under his leadership and advocacy the BMS undertook three new major projects. Two of these were concerned with the provision of literature for overseas Chinese and the third with the establishing of a new type of missionary work in Brazil.

Moving to Geneva in 1959, he served until 1968 as the Executive Secretary of the Department of Missionary Studies of the World Council of Churches. His work during this period lives on in the series of volumes on 'World Studies of Churches in Mission' which he edited.

Appointed an Associate Secretary of the WCC in 1968 he had special responsibility for relationships with national and regional Christian councils. His work with these councils and with the Centres for the Study of Non-Christian Religions in different parts of the world was greatly appreciated and has had a lasting effect.

For his final piece of service he returned to his first love when in 1972 he became Research Secretary of the China Study Project at the Selly Oak Colleges in Birmingham.

Poor health clouded his last years, but nothing can dim the significant and enduring contribution he made to the work of the Kingdom worldwide.

H F Drake

BRAZIL 'WOW'

John Balchin, minister of Purley Baptist Church, reflects on a visit he paid to Brazil earlier this year.

WHAT a place! it was one thing to read about it, but it was quite another for my wife and I to spend a month there with our BMS team.

The immediate impression was even more overwhelming than we had expected. Whether it was the startling beauty of Rio, or the sheer majesty of the Iguaçu Falls, the daring modernity of Brasilia, or the vastness of an interior still being opened up, Brazil assaults the senses in more ways than one.

The distances involved are overwhelming. We travelled for hundreds of miles, and yet hardly seemed to move on the map – a fact of life for our missionary friends. For them 500 miles was 'just down the road'.

It is a country of extremes and paradoxes. It seemed illogical to us that this huge land, almost as big as the USA, with its rich agricultural and mineral resources, could be practically bankrupt with a crippling overseas debt and rocketing inflation (officially 356 per cent last year).

It was equally obvious that, while some seemed to be doing extremely well, others were living in squalor and poverty. Favela slums exist cheek by jowl with luxury homes.

It seemed just as crazy to be visiting the largest hydro-electric development in the world at Itaipu, while a few miles away they were still working the land with oxen.

The same sort of conditions exist spiritually. A good comment on the Catholicism which the majority profess is the national basilica, a grandiose construction with a car and coach parking space for thousands, but built around the image of the Black Madonna. There is also a good deal of open spiritism. We frequently saw candles and offerings by roadside streams, while hundreds visited the Rio beaches at New Year to pay their respects to Imanja, the goddess of the sea. Many seem to be living on a staple of vaguely Christianised superstition which conditions so much of what they do.

In contrast, there is no denying the spiritual openness of people who seem willing to listen to the Gospel and to respond. Churches are being planted, large congregations are forming, many are professing faith in Christ.

Yet this is not a uniform picture. There are places in Brazil where it is as hard to preach the message as it is in Britain, while the numbers elsewhere sometimes represent a shallowness of commitment. Everywhere we went, we heard about the headache of 'decisionism' and of the crying need for discipleship teaching and training.

It was a pleasure to meet up with the BMS family on their annual retreat. They are a good bunch, who are buckling down to the work, taking on a variety of challenges at the invitation of the national church. Whether it was church planting in the interior or working with the Brazilian missions board in Rio, teaching in a seminary or Bible institute, teaching agriculture in a land where the earth is frequently ravaged or being the all-important surrogate parents at the children's hostel, they all seemed to be keen and committed. There was a warm family spirit about the gathering, a sense of belonging together which we will not forget in a hurry.

There was a good number of missionaries working in Brazil. For example, there is a large North American contingent, especially Southern Baptist, as well as several independent missions like EUSA and Wycliffe Bible Translators. What impressed us about the BMS team was their clear determination to work alongside their Brazilian brothers and sisters with a view to establishing a Brazilian church.

The national Baptist Convention, held in Brasilia, was evidence enough that that church had well and truly come of age. Hundreds of delegates from all over the country came together to discuss the challenges facing them. Papers were read, business transacted, old friends reunited. There was worship, praise, prayer and preaching and, even though it was all in Portuguese it was both fascinating and moving.

So much has been done in the last 100 years. There is still much to do. Our own representatives are doing a good and worthy job. We should be prepared to support them to the hilt – and for some that will mean going to work with them.

MISSIONTALK
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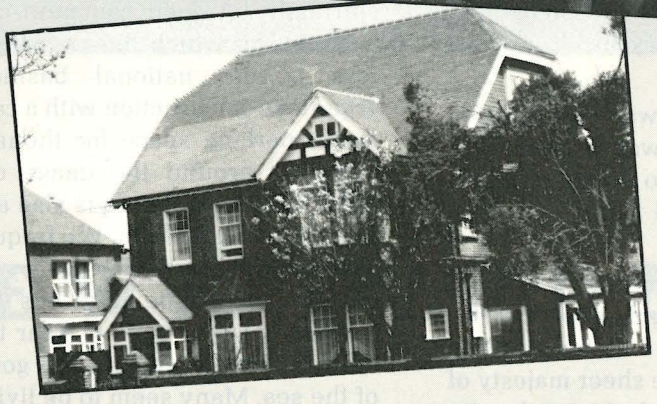


HOME AGAIN!

THEY'RE back home! Six months after their enforced evacuation on 16 October, when hurricane force winds badly damaged South Lodge, Worthing, eight retired missionaries returned home. And the sun shone.

A group, representing the Officers and the South Lodge Committee of the Baptist Missionary Society, and the churches in the Worthing area, met with the residents and staff for a service of thanksgiving.

'The home had been restored, the family had returned from exile, so it was appropriate to rejoice and give thanks to Almighty God,' said Claud Turner, BMS Administration Secretary, who is responsible for the Society's properties.

'There had been, through all the goings and comings, the assurance of God's protection, provision and overruling. To see the joy on the faces of the residents at being home again will be a lasting memory of a happy occasion.

The service was conducted by the then Chairman of the Society, the Rev Fred Drake, assisted by Mrs Doris Vinson, the Chairman of the South Lodge Sub-committee and the Rev Vivian Lewis, Vice-Chairman of the BMS and minister of Worthing Baptist Church.

'Reference was made to all those who had helped during the six months, especially Bill and Joyce Barratt, the Wardens of the home and their support staff,' said Claud Turner.

Since October, the residents, who had to be evacuated immediately, have been living in other accommodation in and around Worthing. The BMS has been put to considerable expense in putting the home back into operation. Not all of this could be met by insurance payments. The local support committee will be organizing special events during the year and giving opportunities for people to visit South Lodge to show their support and interest.

DR E GORDON WILKINS (died 31 March 1988, aged 80)

Gordon Wilkins applied to the BMS in March 1932 but as there was no vacancy for a doctor he was seconded to the Methodist Missionary Society with whom he served at Sarenga, West Bengal, India, for two years. He then returned home for medical treatment and in 1934 was sent by the BMS to the Kond Hills in India in order to plan, build and develop the Moorshead Memorial Hospital at G Udayagiri.

Gordon came from Missionary parents. Gordon and Nellie Wilkins served with the BMS for 35 years in Orissa and while they were in Cuttack Gordon was born in 1907. He had three sisters and was the youngest member of the family. He and Honor, his wife who also was a doctor, had been well prepared for this challenge both by the experience gained in Sarenga and from the extra training they took while on sick leave in this country.

With the help of Edward Evans and other Missionary colleagues they planned and built the present Hospital which was opened by Dr C C Chesterman on 18 January 1939 before a large and excited crowd. Under their leadership and with sister Edna Jerry

FAMILY GAMES ENJOYED BY ALL

'Missionary deputation meetings are dull, uninspiring and it's hard to get anyone to go to them.'

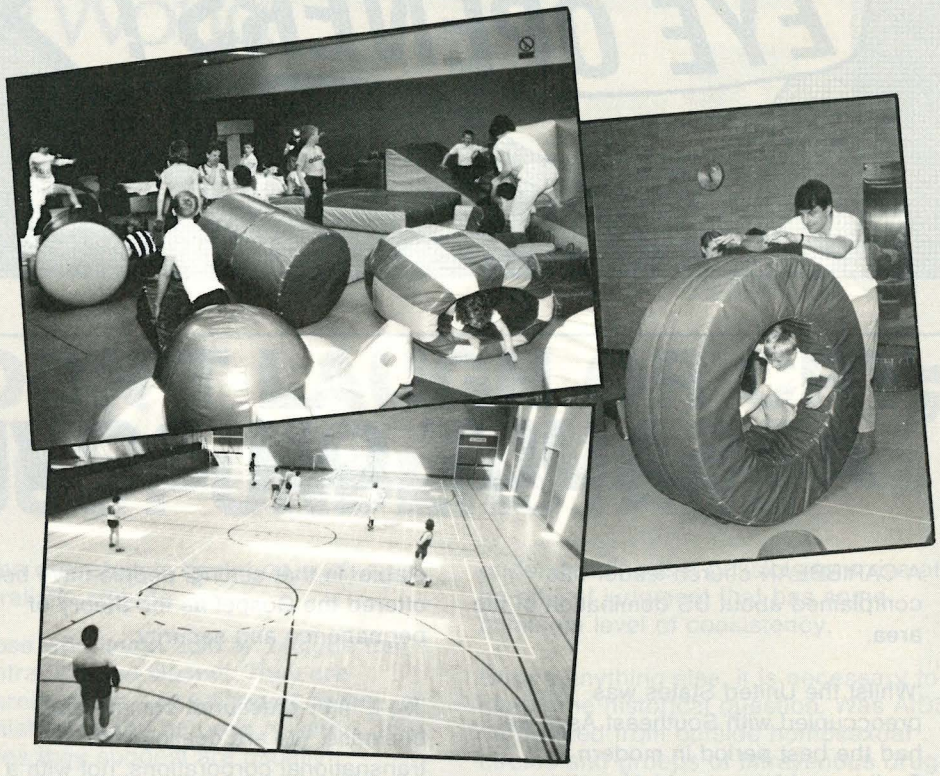
Does that describe what happens in your association or auxiliary? If so, why not take a leaf out of the north-east's book?

At their welcome meeting in May, three members of the deputation literally washed up against each other in the swimming pool at Gateshead Leisure Centre. Yes, that's where the welcome meeting was held – not in the pool, the leisure centre!

Others, like Ian Smith, played with the youngsters in the 'soft' play room, whilst the more athletic types took part in a five-a-side football competition, played badminton or had a go at table-tennis.

Not your normal deputation programme, but it brought people together and after the strenuous bit, we all met for tea and a time of worship and sharing on the missionary theme.

What will they get up to in Newcastle and Gateshead next year?



Anne Linstrum, pictured here singing at the BMS Rally at the Baptist Assembly, will be the soloist with the New Horizons Choir on Saturday 9 July – the first night of the Christian Arts Festival at Bloomsbury Central Baptist Church, London.

as Nursing Superintendent they developed a first class centre for medicine, surgery, training in nursing and other paramedical skills with outreach into the surrounding district. Gradually new wards were added, the whole area electrified, and an X-ray department established.

It is interesting to recall that in 1898 the parents of Gordon were in Russellkonda (now known as Bhanjanagar), which is the gateway to the Kond Hills and there nursed Arthur Long, who laid down his life for this new venture into the unknown Hill Tracts. It was to be their son who would be God's answer to the prayers of the young church for a Hospital to help prevent such tragedies as the loss of Arthur Long from smallpox and others from Blackwater fever.

They returned to this country in 1951 when Gordon became Deputy Medical Superintendent of the Dorking General Hospital and five years later Consultant in Geriatrics in York. He did excellent work in both places.

They finally settled in Colwall, Malvern where Honor died in 1986.

Gordon was a man of sterling qualities. Meticulous and patient with all who came to him for help, be they rich or poor. He was an enthusiast for all that was good and had a keen sense of humour. His Christian faith was deep and basic though he did not enjoy public speaking. Those of us who worked with him owe him much and are grateful for every remembrance of an outstanding doctor and very good friend.

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MISSIONTALK
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MISSIONTALK

ASSAULT ON SOVEREIGNTY

A CARIBBEAN church leader has complained about US domination of the area.

'Whilst the United States was preoccupied with Southeast Asia, we had the best period in modern Caribbean history,' said Alan Kirton, Secretary General of the Caribbean Conference of Churches.

'The decline of a sense of Caribbeanness and regional sovereignty set in when the Vietnam war ended disastrously for the US and it sought to reassert its presence in the region and in other parts of the world. Since then we've noted a constant assault on Caribbean sovereignty.'

Alan Kirton spoke of the invasion of Grenada and the flooding of American military hardware in the region.

'And there are other questionable programmes. For example, the existence on most of the islands of some 23 US TV channels, with advertisements and all, 24 hours a day. So we are witnessing not only a military assault, but a cultural assault as well. This has been backed up by the religious broadcasters.

'There is a very deep spiritual need today among people in the Caribbean and other parts of the world. In a period of constant change, there is a great deal of insecurity and anxiety. A lot of things people trusted as stable are no longer stable. In that setting, people have been offered the Gospel as the theory of permanence and security.

'It's a high-pressured commercial business. We are dealing with transnational corporations, not with a religious or spiritual phenomenon. These are people who, seeing the spiritual need, have seen a mass market and have packaged Jesus and the Gospel in such attractive terms, such winsome ways, that people are buying it.

'What I find tragic is that the local churches have been extremely slow in dealing with it. Our churches have been unenterprising, dull and sterile. They're answering questions nobody's asking. Local churches have a responsibility to educate their people more effectively. There are lots of people whose faith and belief are being subverted simply because what is being presented to them may not be very much, but it is being presented in a way that is convincing and credible.'

Alan Kirton then turned to some of the issues the CCC would be facing in the near future.

'We're concerned about human rights, questions of war and peace, militarization, racism. Haiti concerns us. We believe the Caribbean cannot move anywhere when any one of its members is being held back. So we have to help Haitians liberate themselves. We shall be consulting with Haitian church leaders to determine what their perspective is.

'Then there's tourism. We have to recognize that tourism is with us and that, whatever the churches say, it is going to be exploited by the people. So we have to support a tourism that will give our people maximum benefits.'

He also spoke of the drug trade channelling its wares through the area and went on to speak of the debt problem.

'It's just as serious as in Latin America. Jamaica is using 60 per cent of its export earnings to service the debt. The World Bank has treated the Caribbean as the Third World's First World and has indicated that a number of countries will be put in a higher bracket that would disqualify them from receiving certain funds at low interest.

'The church has to tell the people what's going on. It has to denounce and proclaim judgement and also use its brain and think up some schemes that will help to counteract all these influences.

'Some people say that we're interfering in political matters when we look at these issues. Well, if that's what it is, we have to plead guilty, but there are certain matters that we cannot allow to go unnoticed.'

What's happening in the Church around the World

LEAVING

About half of the 100 US Baptist missionaries working in Indonesia expect to be asked to leave in the next few months because of new visa restrictions.

DON'T LAUGH OR CRY; JUST UNDERSTAND

AIDS is spreading worldwide and not least in Brazil and Zaire. In Zaire BMS and Zairian medical staff have been working with AIDS patients for a long time. At IME Kimpese a lot of research is being undertaken and a special project is being set up. But what about the ethical side? Here, Leonardo Boff, writing from Brazil, makes an attempt toward an ethical evaluation.

THE problem of AIDS is so complex that no hurried ethical judgment can be made. So my reflections should be seen only as a beginning.

A wise philosopher once said that in the face of any problem it is important neither to laugh or to cry, but to try to understand. Let that be a starting point for this reflection.

First, there are those who are laughing with glee. This is the attitude of the moralizers and those who are prejudiced. They see AIDS as a punishment from nature itself and a scourge from God. They are quick to give out comfortable, easy moral judgements and don't allow a deeper analysis of the question. Furthermore, they run the risk of sinning against the second commandment, of taking God's name in vain.

The attitude of those who laugh is a stumbling block to a society seeking ways to solve the problems generated by AIDS. And what is even worse, the attitude increases the suffering of those who are already suffering. It's a real shame that the pastoral approach of some churches is based on such a moralistic attitude.

Those who laugh hold an attitude that contradicts the Gospel. They are bearers of the sad tidings of divine punishment and nature's revenge. The cures they suggest are usually unrealistic and elitist: total sexual abstinence that supposes spirits highly motivated by a religious mystique; or total isolation from potential AIDS transmitters.

On the other hand, we have those who cry. They show concern and solidarity with AIDS victims, but they tend to dramatize the incurable aspect of the disease and see in it the beginning of the end of the human race. And it isn't unusual to hear them link the AIDS crisis to other diseases that bring about death.

They tell us not to forget that chronic malnutrition claims the lives of some 30 million people each year, that cancer and leprosy claim the lives of 15 million more . . .

The attitude of those who cry carries the shrill tone of urgency. But speed has never been a good counsellor. The cures they suggest tend to attack the effects rather than the causes of AIDS. For them, the solution is the massive use of condoms and other sanitary measures. But these are really only halfway solutions that have a certain practicality in the absence of an overall clarity from science or ethics.

Finally, there are those who seek to understand. Here we're speaking of trying to see, as objectively as possible, AIDS as a human, medical, health and social phenomenon. Only with understanding is it possible to arrive at an ethical judgment that has some minimum level of consistency.

Before anything else, it is necessary to clarify the historical question. Was AIDS introduced from outside homosexual circles and groups of intravenous drug addicts? Or is AIDS a derivative of the daily practice of these people? Extremely contradictory versions circulate, but the answer to that question is the key in making an ethical evaluation.

If AIDS has been intentionally introduced from outside, we're faced with a crime against humanity. Homosexuals and drug addicts, in this case, would be more victims than the initial cause of the disease's spread. But if this isn't so, and if the second hypothesis is valid, it is society's duty (and that includes the churches) to find humanitarian ways, that are neither prejudicial or exclusive, to relate to these high-risk groups.

Today, the disease is not just limited to these groups. A pluralistic, democratic society cannot give priority only to those solutions inspired by one moral view. It must put the protection of life — the supreme gift — as its fundamental objective and as its highest ethical value. All are called to support the search for ways to stop the disease. All are called to reduce the prejudices against AIDS victims. All are charged with caring for those victims who desperately need to be surrounded with compassion and human warmth.

The church, which tries to be a 'specialist in humanity' should be the first to show this attitude toward AIDS victims.

Ordination – Zairian style

IT'S interesting, reading through missionary prayer letters, to discover how the churches overseas differ in their practices from our Baptist churches in Britain. In May, two missionaries in Zaire wrote about ordination.

Chris Spencer, at Mbanza Ngungu in the Lower River area attended an ordination service for eight pastors.

'This was of particular interest as two of those being ordained were our former students from the pastor's school at Yakusu – the first time in fact, that we have been present for the ordination of anyone who we had trained.

'As ordination does not take place until a pastor has shown himself both capable and committed to his ministry, those involved had all been working as pastors for some time (in one case for 20 years). The service was also, therefore, a celebration on the part of their parishes.

'While the central elements were the same as we would expect from any ordination service, it was still very different from those we have known in Britain. It was an open-air event, with an enormous congregation, several thousand, and a theatrical produced by brass band, processions, choirs and cassocks, gowns or robes. I was one of the very few in a suit and clerical collar!'

'We had expected that I would be asked to take some part in the service, but it came as a bit of a shock to be asked to preach, at 24 hours' notice. It is not the first time that I have been asked at such short notice, but for such a major event it was a little too short.'

Annie Horsfall attended a similar service at Kisangani in the Upper River area.

'At Kisangani three pastors were ordained, two from Kisangani district and one from Yakusu. The two Kisangani pastors have served in this district since leaving college a few years ago, but the Yakusu pastor was an older man, trained as a catechist (lay-pastor) at Upoto many years ago. He was ordained because of his long and faithful service, despite not having the full academic qualifications.

'At the ordination ceremony, each Pastor had to make a statement of his background and of his call to the ministry. Each one then had to make promises and they knelt, as the ordained pastors present laid hands on them and invested them with their clerical collars, the outward sign of being an ordained pastor!

'Then their wives had to promise to support their husbands and they were all given Bibles. It is good that the wives are involved, showing that husband and wife have a joint ministry, something which the Zairians can teach us, perhaps.'

MISSIONARY MOVEMENTS

Departures

Mr and Mrs S Little on 21 April to Tansen, Nepal. (Compassionate leave.)
Dr S Roberts on 2 May to Ruhea, Bangladesh.
Mr and Mrs G McBain on 18 May to Kinshasa, Zaire. (Private visit.)
Mr and Mrs M Wilson on 19 May to Potinga, Brazil.
Mr and Mrs M Roake on 21 May to Butwal, Nepal. (Mid term holiday.)
Rev E Westwood on 21 May to Rio de Janeiro, Brazil. (Compassionate leave.)

Arrivals

Miss W Aitchison on 22 April from Tondo, Zaire.
Mr and Mrs G McBain on 22 April from Kinshasa, Zaire. (Private visit.)
Miss C Whitmee on 23 April from Balangir, India.
Mrs. S Samuels on 6 May from Delhi, India.

Birth

On 25 April 1988, in London, to **Rev and Mrs S Christine,** a daughter, Lindy.

Death

On 13 May 1988, in Worthing, **Mrs Winifred Doris Merricks,** who served in Angola from 1935-56 and 1958-61.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 26 May 1988.)

	£
Miss M J Carruthers	500.00
Miss E B Craig	500.00
Miss J Crook	1,000.00
Miss A E A Dando	1,177.21
Mrs E Hignell	53.45
Mr A H Hindle	100.00
Mrs V Hodges	200.00
Mr E H Jones	4,000.00
Mrs L A Renaut	200.00
Miss E R Sands	500.00
Miss K Savill	150.00
Mr R Smith	30,500.00
Mrs K Sterry	250.00
Miss V R Taylor	14,000.00
Mrs F M Webb	250.00
Mrs S J Williams	100.00

General Work

Anon: £10.00; FAE Aberdeen: £20.00; Anon £5.00; Anon: £20.00; Anon: Durham £20.00.

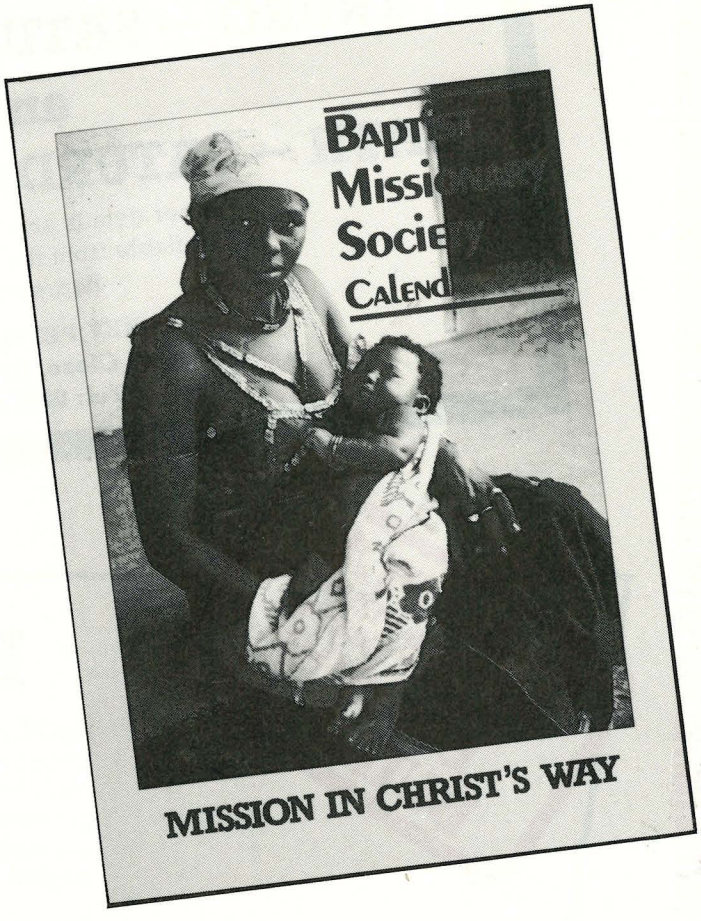
HALF WAY TO FRANCE

THAT'S how far Trevor Woodget, minister of the Red Hill Baptist Church, Worcester, ran to raise money for the **FRENCH CONNEXION,** BMS Young People's project which has just ended.

The Sunday School had organized a sponsored bicycle ride to raise money. They had a half mile circuit prepared in the Ministry of Agriculture complex in Worcester and planned a French evening with cheese and coffee to round off the day.

Someone suggested that if the children could cycle ten miles surely the minister could run . . . for £5. What started as a joke ended with others in the congregation matching the original £5 so that at the end of the day there was an extra £80 to add to the £300 raised by the children.

And what of the running minister? He says that he is now contemplating a full marathon for next year which will, of course, take him all the way across the Channel!



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and

BATH — SATURDAY 1 OCTOBER

Further details and Booking Forms are
available from the South West Area
Representative

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9 Newport Close, Clevedon BS21 5DZ
(Tel: 0272 875563)

PIMU PLAN

EACH year the BMS has a special project for Young People. Recently the young people in our churches have raised money for motorbikes, outboard motors, a mini bus and of course sending two couples to work with the French Baptist Federation.

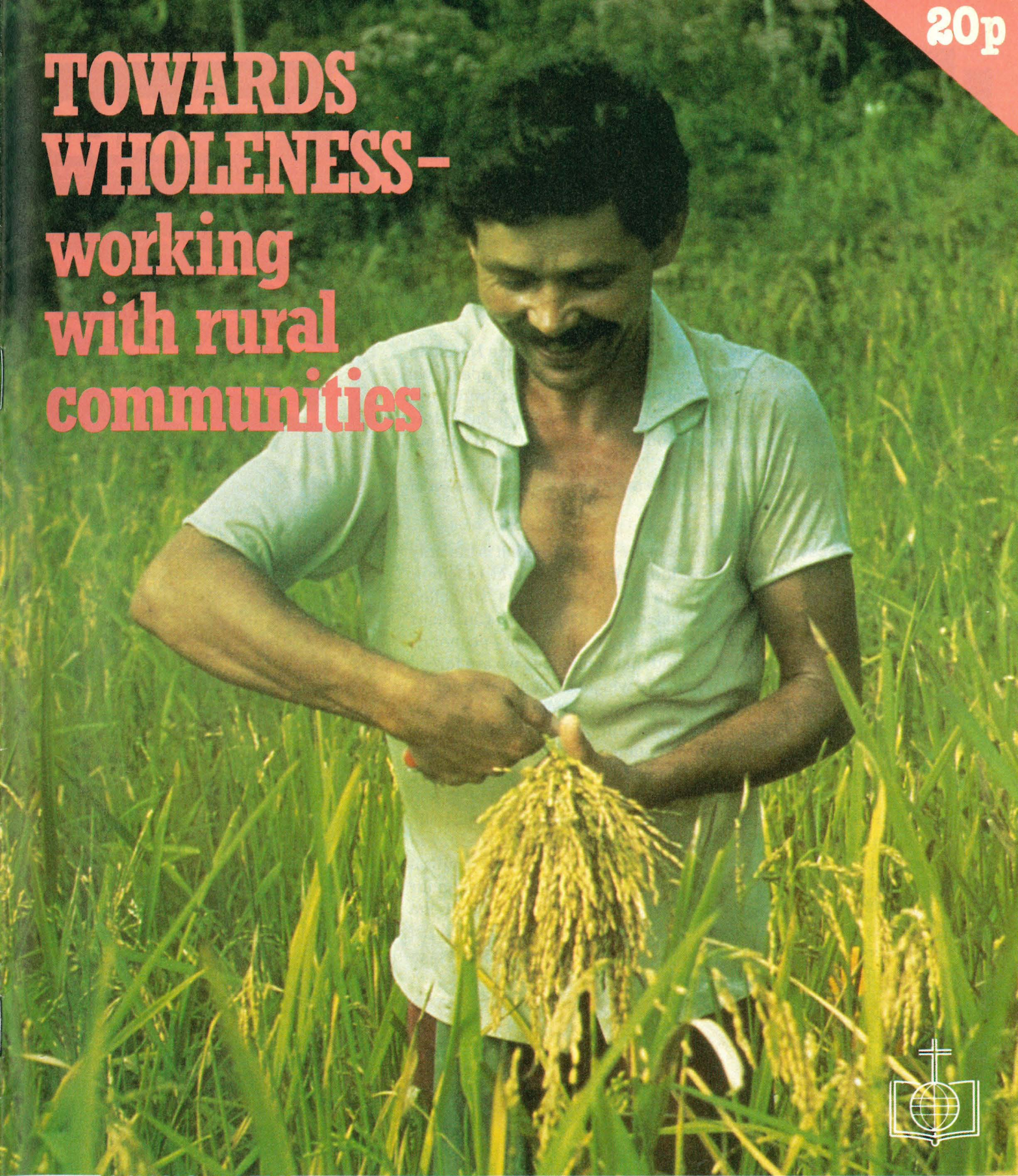
But what is this year's project to be?

The PIMU PLAN, launched at the Baptist Assembly in April, is the new project. It will run for two years and aims to raise £50,000. The money raised will go towards the major rebuilding programme of the Hospital at Pimu in Zaire.

For further information please write to:
John Passmore, Young People's Secretary,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

20p

TOWARDS WHOLENESS – working with rural communities



MISSIONARY

HERALD

August 1988

Editorial Comment

EACH year, after we have produced this edition of the *Herald* to link with the BMS-Operation Agri joint Harvest Appeal, we receive a batch of letters implying that, by concentrating on development issues, we are ignoring the gospel. Far from it! How can you proclaim the gospel of God's love in Jesus Christ without somehow showing love in action? The words, 'God is love', have no meaning unless they come alive in the service and concern of those who proclaim them.

There are of course some places in the world where it is the only way open to Christians to serve their Lord. The cultural, religious, or political situations of certain countries forbids so called 'straight' evangelism. Perhaps that is no bad thing. We Christians use too many words and, like coins in an inflationary economy, they depreciate in value. It is good that sometimes we are forced into situations where our words are weighed against our deeds.

But that cannot be all. As we know to our cost, in the 'developed' parts of the world, an over concentration on material things breeds selfishness and begets a new idolatry. In at least one of the articles this month the problems of development are shown to be linked with the spiritual health of the region. No amount of material help, of help to introduce new stock and new varieties of seed, or to provide clean water will, in the long run, have beneficial results if superstition, bondage to witchcraft and suspicion of neighbour mean that they are not going to be shared throughout the community. The good news which God proclaims in Jesus Christ is the good news of release from all that holds men and women in captivity, both spiritual and material.

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
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MISSIONARY
HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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We share in the work of the Church in:

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Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

SLUGGISH WORK IN BRAZIL!

AT CEBADER, the agricultural project at Potinga in Paraná, Brazil, things have been rather 'sluggish' recently. The land around has been infested with slugs which have thwarted any attempts to grow decent crops.

David Stockley decided that if any progress was going to be made the slug problem had to be tackled first of all. Deep ploughing has been stopped because slugs were hiding and breeding in the holes and crevices created in the soil. So now only the first few centimetres are broken up, using the new power tiller purchased, second-hand, with the help of a special grant from Operation Agri.

For the time being, good horticultural practices like mulching with compost or fertilising with animal manure have been discontinued.

'The compost and dung were creating ideal slug hotels,' said David.

Chemicals suitable for controlling slugs are either unobtainable or uneconomic in Brazil and in a project which is there to help poor local farmers it would be wrong to use them.

'If we spent the money and used chemical bait,' said David, 'the local farmers would turn round and say: "It's alright for you. You've got the money."

'But we are learning how to deal with the slugs. We are now growing crops where slugs used to take everything. At one period, we set traps of leaves on the soil amongst the crops and collected 21 kilos of live slugs from the fields in one week!'

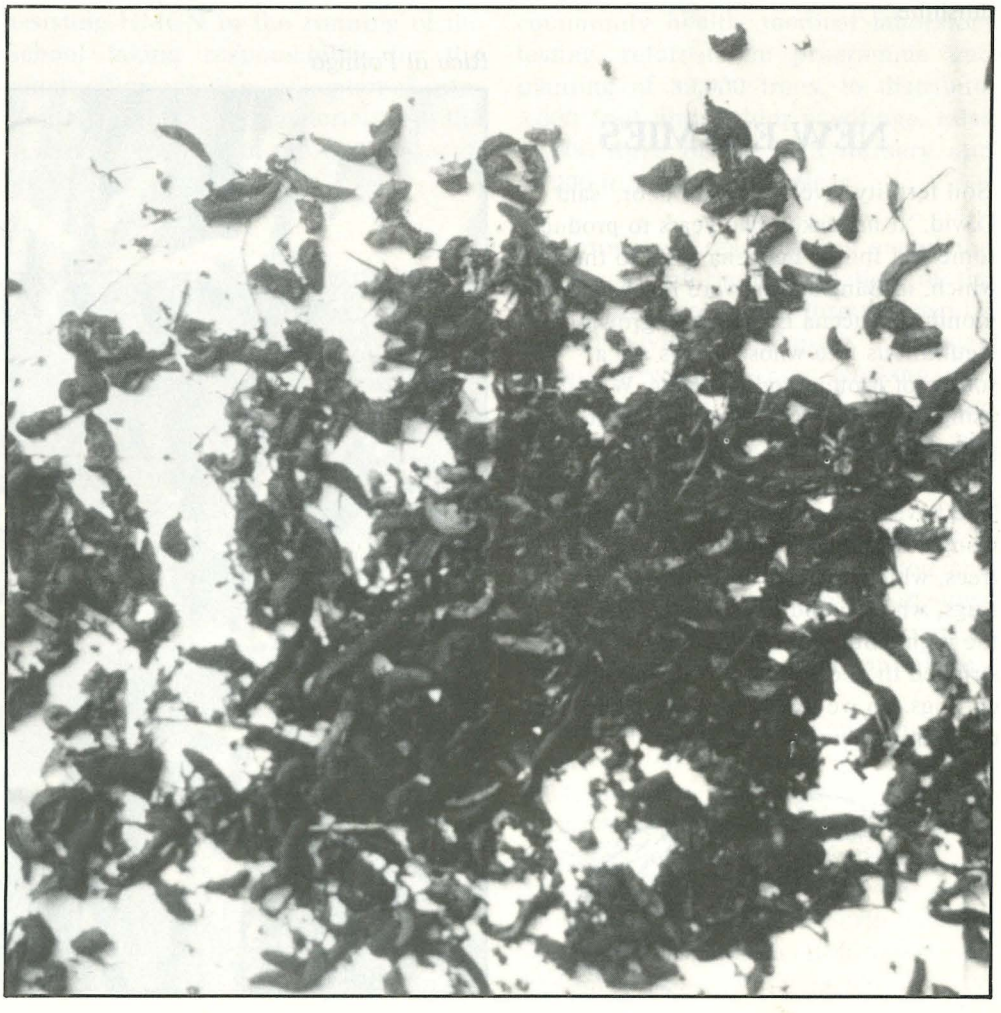
RICE

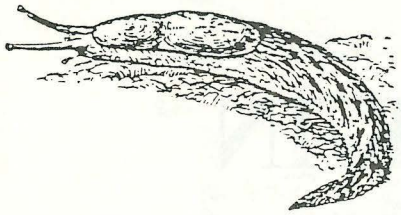
However, slugs are not the only problem.

'At sowing time of rice we had to replant some three times because birds ate the first two sowings. This was in spite of little boys employed as bird scarers, kites and other tricks.

'Then the harvesting of the rice was a problem. A wet period commenced when the rice was ripe. It became difficult to collect from the field before it germinated and then to dry it after threshing. All the covered areas around our house, like the verandah, or carport, have had two inches in depth of rice, turned over continually to dry it enough to prevent germination, or the growth of fungus, or rotting.'

Some of the slugs caught with leaf traps



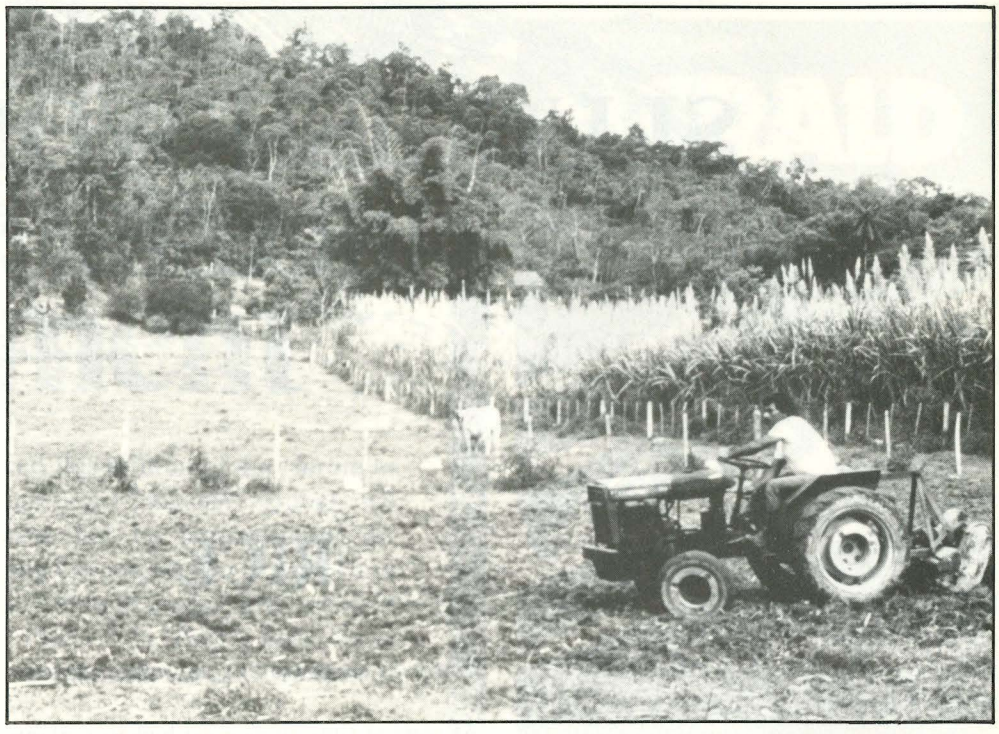


STORM

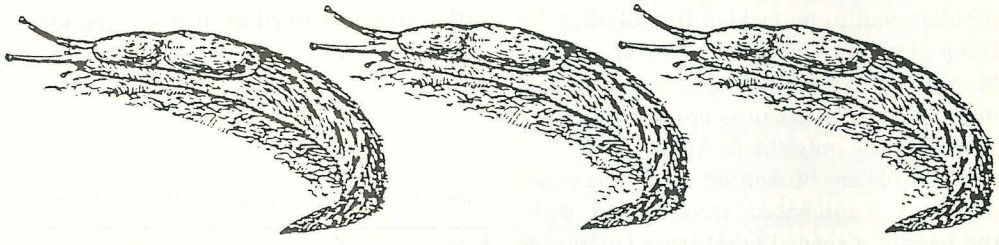
Sometimes sorting out one problem leads to the solution of others.

'A freak storm one afternoon twisted our tractor shed until it was unsafe and had to be completely dismantled and reconstructed. Santino's brother helped us, cutting trees in our woods for the timber and using the corrugated asbestos sheets, which were from the original shed.

'For our convenience the shed was reconstructed one metre less in height and one metre greater in length. We have since installed a crop drying and storage platform under the roof, and above the tractor and trailer. Using a trick from Bangladesh, we made it bird and rat-proof by surrounding the open area with wire netting. We now have a covered area where newly harvested corn or rice can be safely stored until the next flash of sunshine.



Santino driving tractor

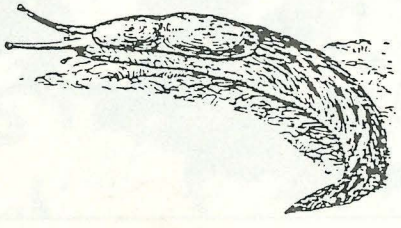


Rice at Potinga

NEW ENEMIES

'Soil fertility levels here are poor,' said David. 'It has taken two years to produce some Ipil Ipil or Leucena trees to the size which, in Bangladesh, were reached in six months. Leucena is the quick growing leguminous tree whose leaves are a source of protein and vitamins. We are using the leaves as part of our home grown food for farm animals.

'We have been able to strike new trees using cut branches of the two year old trees, which gives us an edge over the slugs, which could devour seedlings in the night! But leaf cutting ants have stripped the new growth from sprouting cuttings. So we discover new advances in technology have new enemies.'



JUMLA

By Neil B McVicar

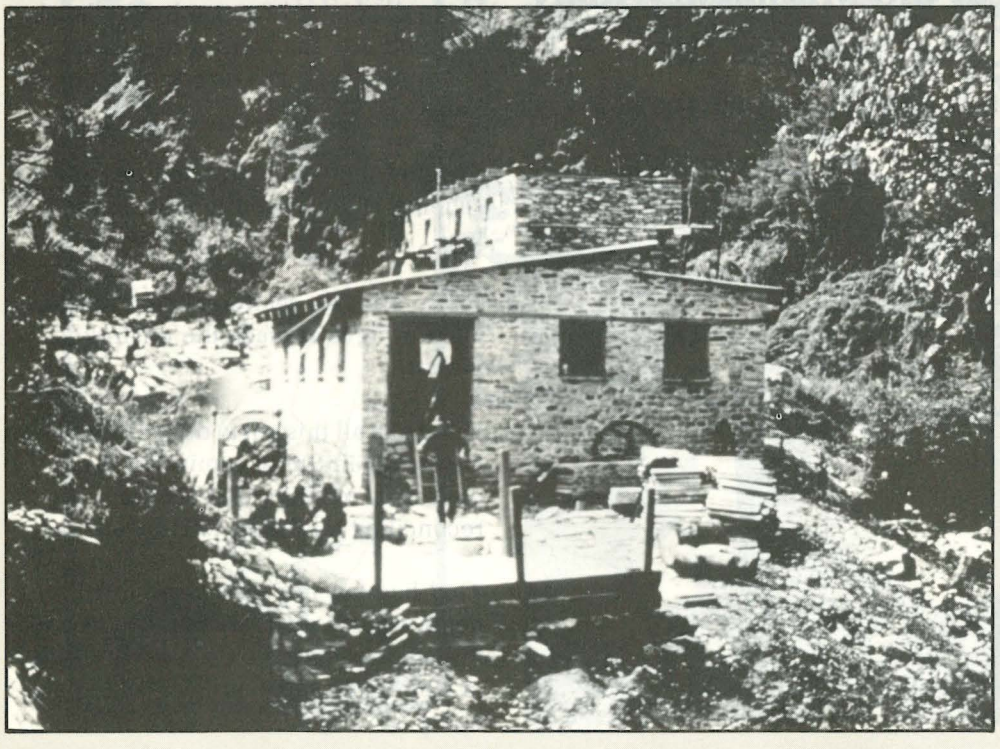
In 1977 negotiations began with His Majesty's Government of Nepal (HMGN) for some type of UMN involvement in the north-western corner of Nepal. Jumla District has an area of 1,090 square miles and ranges in elevation from 4,921 feet to 15,352 feet. The town of Jumla itself lies at an altitude of 7,700 feet and is the focal point for a number of high open valleys, long ranges, alpine meadows and temperate forests. A large tributary of the Karnali River, one of Nepal's three main north-south waterways, flows through Jumla.

There are no highways or roads leading to Jumla, only trekking paths are found and these take an average of five days of walking from Surkhet to which there is a regular daily service. It is possible to fly direct from Kathmandu twice a week and the one-and-a-half hours' journey by air on a 19 seater plane is quite exciting – that is if you like flying. Flying to Jumla you soon realise why flights are often cancelled when the weather is bad or likely to be. The flight is very near the mountains and there is no radar, only the skill and vision of the pilot!! It is nevertheless beautiful to be able to see at close range the grandeur of God's creation.

The average temperature in Jumla district ranges from 66°F to 43°F but in Jumla itself may go as high as 85°F and drop to 11°F. The population of the district is approximately 70,000.

The UMN began its eventual involvement in this area by the establishment in July 1980 of the KARNALI TECHNICAL SCHOOL (KTS) under the direction of UMN Education Board. The UMN is assisting HMGN in the running of the School taking responsibility for the construction of the educational programme and teaching materials and the in-service training of the national staff for KTS.

Sawmill at Jumla



The School gives training, mainly of a practical nature, for four years in Construction, Health and Agriculture.

It also provides training of staff and in all aspects of administration and support facilities. Graduates from KTS receive certificates which will qualify them for government posts at the non-gazetted second class level in their respective areas of training; however entry into private enterprise is also encouraged. The School provides or helps to provide short term training for local people as appropriate for determined needs, or as requested by other agencies.

KTS trains 43 agriculturalists, 37 construction and 30 health students, and support and evaluate a further 29 or so on-the-job trainees. Workers from the UMN Economic Development Board and Health Services Board are also seconded to Jumla to participate in the Jumla United Mission Project (JUMP), which includes the Karnali Technical School Project.

The Jumla Project is an ongoing one and the project activities over and above that of the KTS include the following: community health, medical laboratory testing, reforestation programme and planting of 39,000 trees, to distribute 5,000 fruit and fodder seedlings, raise 34,000 trees in the KTS nursery and 10,000 in a satellite nursery.

The process of research and evaluation continues. Informal evaluation of the KTS project continues through regular contact with on-the-job trainees, graduates who are now working, and their employing agencies to determine the effectiveness of the programme and changes needed.

Operation Agri's financial contribution to KTS is very much appreciated and helps to train individuals who can eventually share their training and expertise with others in their own communities.

Their Majesties the King and Queen of Nepal visited the project in February 1984 and expressed their great interest in the work being done at KTS. This is indeed a very worthwhile project, and contributes a great deal to the community development in north-western Nepal and it is good that BMS/Operation Agri have a part to play in it.

FORESTS, EROSION AND CHRISTIAN MISSION

Ian and Sally Smith

are BMS medical missionaries working with the United Mission to Nepal.

Earlier this year, at the Missionary Rally held at the Baptist Assembly in London, they spoke of some of the problems facing Nepal.

'Nepal is a Hindu kingdom of 17 million people. The average income is about equal to a child's pocket money in Britain,' they said.

'Over ten per cent of children born will die before their first birthday and 15 per cent before they are five.'

In a country with few natural resources, the Nepali people depend on the forests for their survival.

'The trees provide fodder for the animals, and then, by a process which we all understand, fertilizer for the fields. Without that manure they can't grow anything. If their crop is 75 per cent of normal they go hungry for six months instead of three.

'The trees also provide fuel and their roots, by holding the soil in place, stabilize the hillsides. They also act like a sponge holding back the water which is only released slowly into the streams and rivers.'

The problem is that the trees of Nepal are being cut down, mainly for fuel, at an alarming rate.

'Take the trees away and water pours down the hillside, tearing away huge chunks of earth, stone and rock and sometimes sweeping whole villages straight down into the rivers. The rivers swell and flow through Nepal, India, Bangladesh and out into the ocean.'

This has been cited as one of the reasons for the recent disastrous floods in Bangladesh. The sediment swept down by the rivers is being deposited in the Bay of Bengal where a new island is being formed.

'India and Bangladesh are disputing ownership of the island,' said Ian Smith, 'but it really belongs to Nepal.'

'Too much of the jungle is being cut away. If the destruction of the forests continues at the present rate, there will be none left within 13 years. Nepal is heading for ecological disaster.'

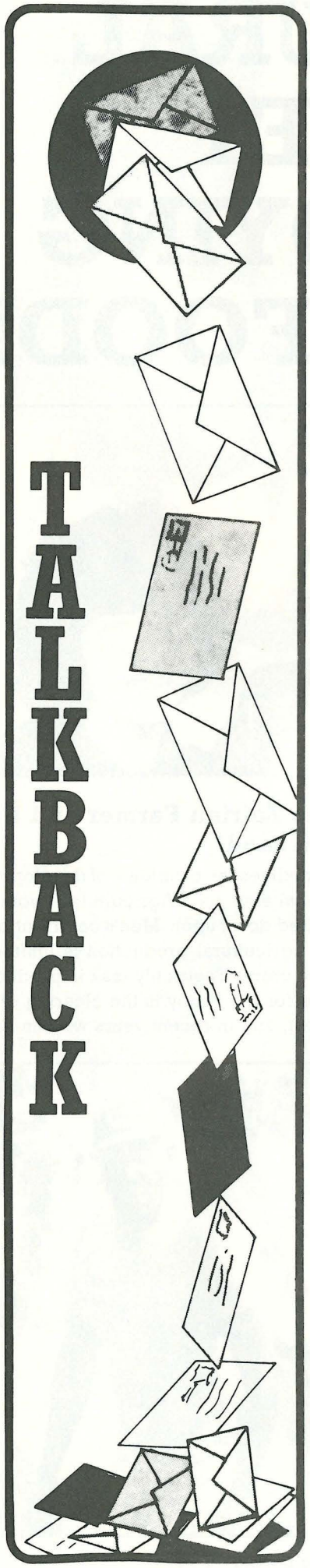
The United Mission to Nepal is engaged in many aspects of rural development. At Andhi Khola the hydro electric scheme is designed to provide power for rural areas rather than large towns. Low wattage affordable cookers are being developed for use by the local population. This will reduce their dependence on the forests for cooking fuel.

Some of the water diverted by the scheme will be used to irrigate the land.

There are also reafforestation schemes attempting to replace the destroyed forests.

What has all this got to do with Christian mission? Ian Smith reminded the Assembly meeting that God is reconciling all things to Himself.

'God has our interests close to His heart, but He also has the interests of the whole of creation – the very hills of Nepal and those jungles which are being cut down.'



BIRTHDAY SCHEME

THE item from the Redditch Church's Birthday Scheme Secretary in June's *Missionary Herald* interested me and prompted me to survey the situation of membership of Cefn Wood, Rogerstone, church where I worship.

The Birthday scheme there has 53 names. The membership is 34, eleven of whom are not Birthday Scheme church attenders, eight of whom are not Birthday Scheme subscribers. So that makes 17 who are not church members, doesn't it.

A bit confusing, even if not a record!

Mrs C Brown

Risca,
Gwent.

ANNUAL REPORT

IT was sad to see little mention of Evangelism, Christian Education, and only five lines on Theological Education in the Zaire section of the BMS *Annual Report/Herald* (May), especially as the first two represent two of the only four departments of the CBFZ.

For the many missionaries working part-time in these areas, and for the others sent here to do these activities full-time, it was an, albeit unintentional, snub. One is tempted to ask what we are doing here if not these things.

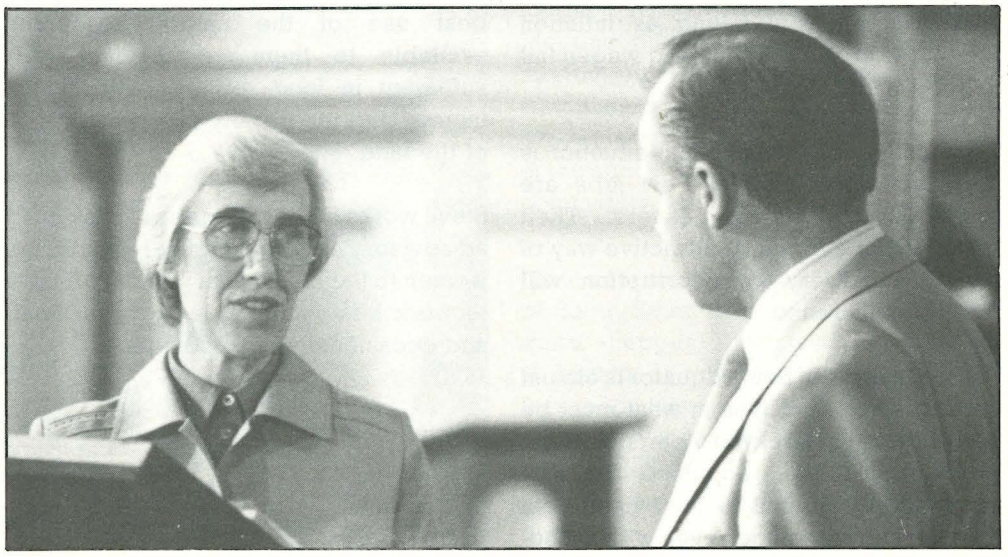
Richard Hoskins.

BOLOBO,
ZAIRE.

We know that there were gaps in the Annual Report. It is not meant to cover every aspect of the Society's involvement with national churches in detail – there isn't room for that – only to give an impression by painting a general picture.

Missionaries have written from other countries about the coverage of the work in their areas. We do, however, hope to cover all the aspects of our work over two or three years of Annual Reports.

Missionaries have opportunities to 'talkback'.
Ann Bothamley being interviewed at Mission Rally in Birmingham



SUCH AGRICULTURAL POTENTIAL . . . YET CHILDREN ARE DYING FROM LACK OF FOOD!

Stephen and Pam Seymour

Steve and Pam Seymour agriculturalists from Australia and Scotland respectively, arrived in Zaire in July of last year. Here they share some of their impressions of the needs, opportunities, and frustrations of the work they are involved in . . .

Our region of South Equator in Zaire, covers an area about the size of the south of Wales. However despite its size the population is probably only about 80,000. This population is doubling in size every 30 years! A recent survey revealed 30 percent malnutrition in the under five age group.

A report in the *Times* claimed that living standards fell dramatically following independence in 1960. By 1975, living standards in Zaire had, on average, fallen to one fifth their previous level. Living standards are still falling as inflation rampages at 100 percent, and wages fail to keep pace.

The most serious result of this situation is its affect upon morale. Few jobs are available for school leavers. Theft becomes an ever more attractive way of life, and bribery and corruption will inevitably increase.

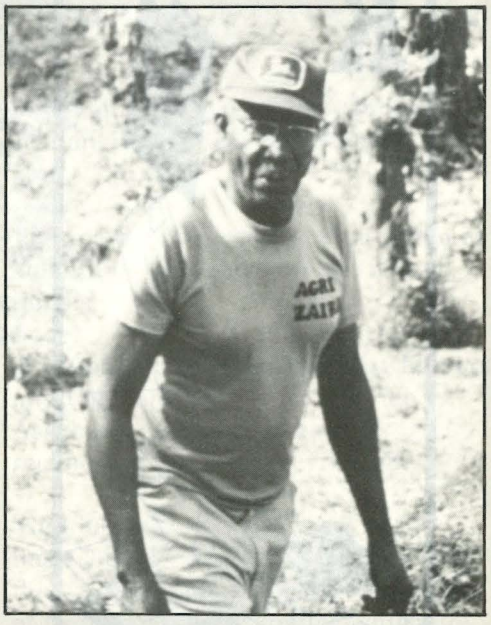
The population of South Equator is almost entirely rural, and lives in what must be one of the most backward parts of Zaire. Despite this, the populace finds it increasingly difficult to feed itself with protein, and sometimes even with carbohydrate. This is due more to the population growth and inflation, than to an insufficient potential for feeding oneself off the land. Indeed there remain large tracts of virgin forest, and the potential for the area to produce large food excesses is enormous.

And what of our work? In what way are we seeking to answer these needs? Surely a daunting task! Steve and I, together with our Zairian boss, Tata Loleka, are seeking to assist the population of Ntondo and South Equator to make the best use of the natural resources available to them, to become self-sufficient in food requirements, whilst maintaining the fertility and productivity of the land.

Steve works at the agricultural project, in an advisory capacity, whilst I go with the women to their fields cut into the forest – to work beside them, learn from them, and occasionally offer advice.

The Zairian Farmer and Her Husband!

Sometimes the problems of development overwhelm us. Agricultural work is looked down upon. Men's contribution to the agricultural production is limited to cash crops. Their only task in producing food for the family is the clearing of the forest, and in recent years women have



Tata Loleka

The Seymours with the Agri Team

Pam Seymour carrying wood Zairian style

Agricultural worker

had to take on this task as well!! Historically the men come from a long line of courageous and clever hunters but, as hunting can no longer support the population, a degree of adaptability is essential. It is no longer acceptable that the women should be overworked, while some of the men remain unemployed.

The lack of fencing around the crops and the way in which the animals of the few who own them, and who are inevitably the more wealthy sector of the population, destroy people's crops, is a real brake on developing new ways of farming. Thieving is, sadly, also a problem.

The forest soils are deteriorating rapidly, and the women are having to walk further and further to find good land. Poor roads and communications discourage people from trying to produce more.

Finally and most importantly is the spiritual and moral situation. Some divisions, a lack of mutual trust, fear of evil spirits and taboos on certain protein foods – reveals unmet spiritual needs. Meeting these needs, ought to be our starting point. To quote an agriculturalist who visited us recently – 'Any real progress hinges on the successful resolution of the spiritual and social problems in the community.'

Up to now life has been easy in the region of South Equator, people have survived quite happily fishing and farming. Gradually as the situation changes, and less food is available, people will have to learn to adapt. We pray people will realise this fact for themselves, before circumstances of drastic food shortages forces change.

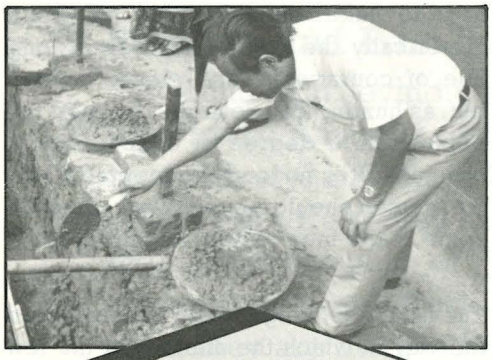
FAMILY CARE CENTRE
THIS FOUNDATION STONE WAS
LAID BY: REV N. Mc VICAR
ASIA REPRESENTATIVE OF THE
BAPTIST MISSIONARY SOCIETY
U.K. ON 8TH JUNE 1988
"CHRIST JESUS HIMSELF IS THE CORNERSTONE"
EPHESIANS 2:20

On 8 June the foundation stone of the new Chandraghona Family Care Centre was laid by Neil McVicar, BMS Overseas Representative Susan Headlam, the Co-ordinator of the Community Health Programme, was present along with the Hospital Superintendent, Dr S M Chowdhury.

The community health work was started in 1976 in the Kaptai and Rangunia areas near Chandraghona. The staff work in the villages among the poor treating mothers and children in the various clinics. Treatment is free and medical treatment is given to all who seek it.

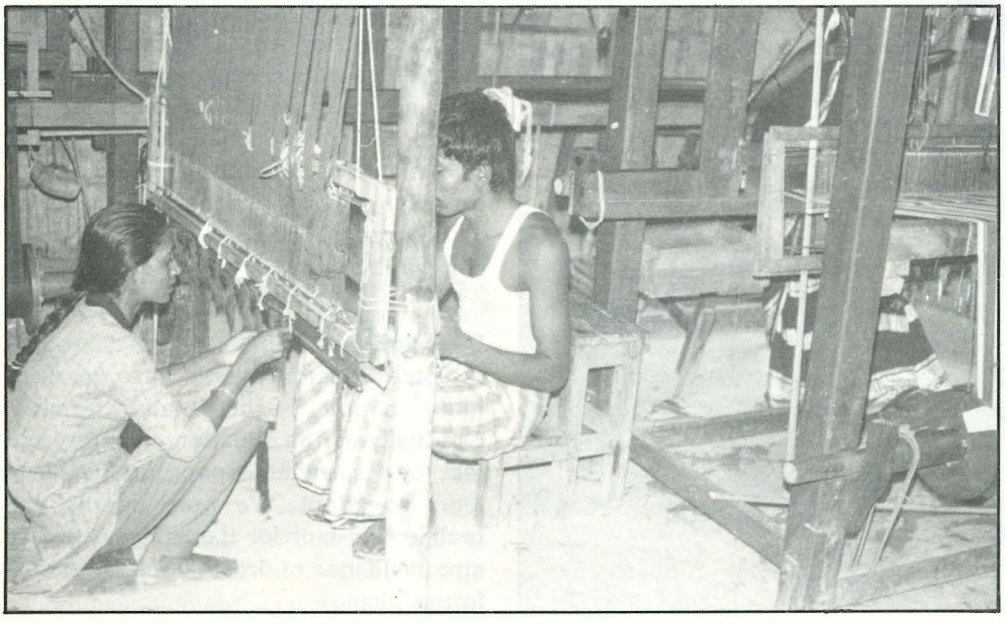
Every year around 25,000 mothers and children are treated. Altogether, over the years, around half a million children have been helped.

The Family Care centre is supported by Operation Agri and BMS.



The old Community Health building has now been demolished. Dr Chowdhury is seen here putting cement on to the foundation. The plaque which Neil McVicar unveiled is seen above together with the inscription from Ephesians 2:20.

A weaving programme was established in October 1987. There are four looms. It is now called Chandraghona Textiles. Apart from weaving fabric which we sell by the metre, we also make ready-made clothes which can be seen all over Bangladesh and maybe, if you look closely, in certain BMS committees in London. A team of five ladies does the weaving and another four are training by spinning during the year before they move on to dyeing and weaving on the looms. They are working together very well as a team and have a pride in their work.



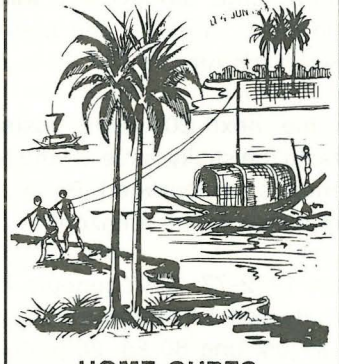
A local boy, Chian, is being trained as a tailor. He is an orphan and poor. We have supplied him with a sewing machine to make our garments. He has an interest free loan to buy another machine which he can hire out to get an income in the future.

Chandraghona Textiles is part of an income generating scheme. Local women are trained to weave. It is hoped that with the extra income they will be able to feed their children better and also have a better quality of life. Attractive, high quality cloth is being produced.

This five feet six inches monitor lizard was found on the road one day as the health team was on its way to an immunization clinic. Sue Headlam says: 'We know it was five feet six inches because it measured the length of two and a half umbrellas! To my horror the driver put the lizard into the vehicle and when we returned to Chandraghona six hours later he skinned it to sell the skin and nine kilograms of meat was divided up between four families and curried.'

Dr Chowdhury, the Hospital Superintendent, who has been ill, has just returned from a month's visit to Japan. 'He is fully fit,' says Sue Headlam, 'and taking full responsibility for the hospitals.'

Sue also reports the three health booklets – *Family Planning, Home Cures in Bangladesh* and *First Aid* – which she produced some time ago, have been revised and reprinted. A booklet on AIDS in Bengali is at the printers – the first in the country available for Bengali speakers.



HOME CURES IN BANGLADESH

Sue has been granted a pass to go to Kaptai in the Hill Tracts to conduct a weekly clinic. Visits there were stopped one and a half years ago because of restrictions in the Hill Tracts.

INDIANS AND TAPPERS UN

by Vittorio Bacchet

Floods that left an estimated 40,000 homeless in the Amazon state of Acre in February confirm ecologists' predictions that Brazil's vast rainforest is being damaged by unbridled exploitation.

But the increased flooding and soil erosion have also moved two traditionally hostile groups – the Amazon's tribal peoples and area rubber tappers – to come together to defend the jungle region. The rubber tappers, who live by collecting and selling wild rubber, and the Union of Indian nations won a major victory in February when the state of Acre agreed to establish the first 'extractive reserve' both to protect the rainforest from further depletion and to safeguard the tappers' and Indians' traditional way of life.

March to the Amazon

More than half of all Brazil is made up of the Amazon rainforest. Until the 1950's, the jungle was a huge, sparsely-populated area, home to the country's Indians and isolated groups of poor families who collected latex from the region's rubber trees.

By the mid-1960s, however, the military government decided to 'open up' the Amazon by exploiting its rich mining and agricultural potential. It undertook an ambitious road-building programme, and granted generous tax rebates to industrialists and large landowners willing to invest in cattle ranching and agri-export business in the Amazon.

During the next 20 years, instead of addressing the sticky issue of land reform, the generals encouraged Brazilians to 'join the march to the Amazon'.

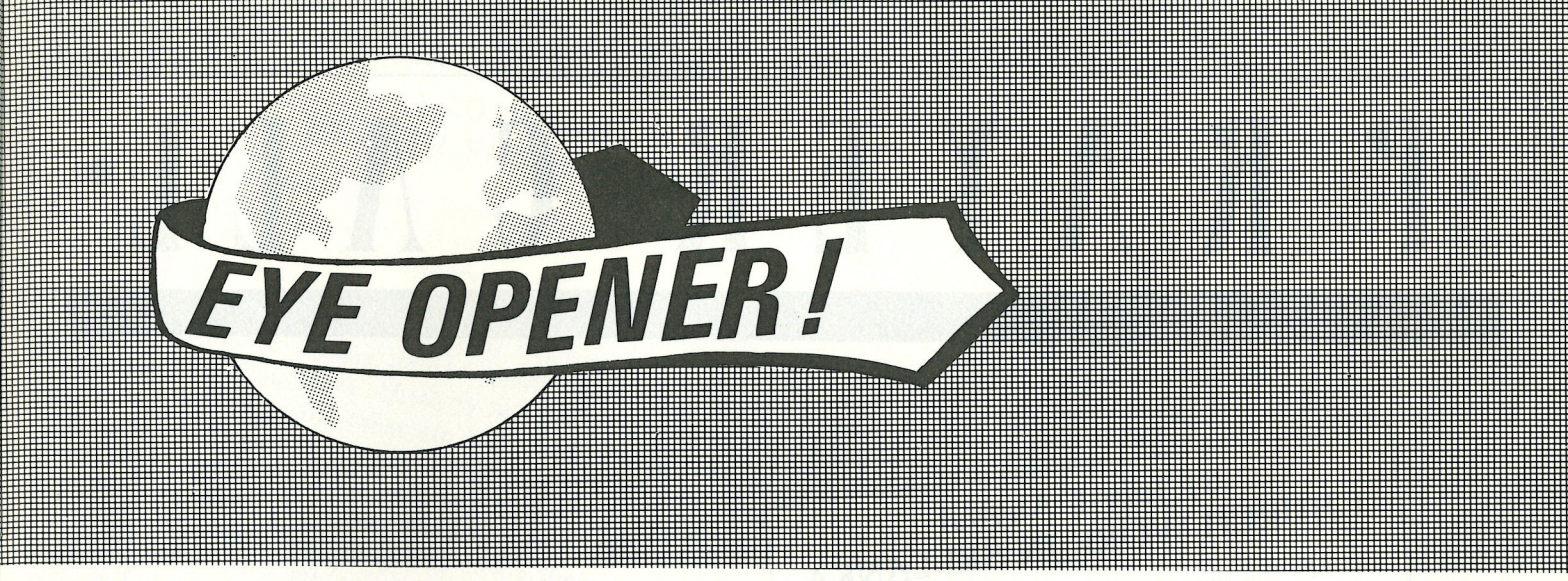
Between 1972-77, entrepeneurs bought up and cleared 14 million acres of rainforest. In just one 80 km strip along the new road being carved out of the jungle, 180,000 rubber trees, 80,000 chestnut trees and more than 1.2 million trees of other species were cut down.

Between 1970-78, more than 10,000 rubber tapper families were violently thrown off the land they had worked for decades; those who resisted were killed.

An average of 150,000 Brazilians have migrated to the region each year since the early 1970s. Environmentalists argue that the settlers are causing irreparable damage to the Amazon with their foodcrops and cattle grazing, which erodes the region's fragile topsoil. Lumber companies are also causing ecological havoc in the region. An estimated two million trees are cut down each day, but only ten per cent are cut for commercial purposes – the rest are burned to clear land for agriculture or grazing. Conservationists worry that, more than half of the Amazon's forests will disappear by the end of the century.

The Amazon's climate has changed drastically as a result of this exploitation. The summer and winter are no longer clearly distinguishable, and the summer is much longer and hotter. Moreover, the rainy season is now accompanied by uncontrollable flooding because soil erosion has clogged rivers.

Many settlers have moved into the Amazon state of Rondônia and others are now heading for the neighbouring state of Acre, where some seven families arrive each day.



ITE TO SAVE THE FOREST

ta (Rio de Janeiro)

Resistance

In recent years, rampant deforestation has been slowed because of the organizing efforts of rubber tappers who have used a unique form of struggle. Called 'empate' (a tied game), rubber tappers and their families have gone to the camps where large landowners and lumber companies house their newly arriving workers. They've talked to the workers and have convinced many to leave the region.

'We've been able to sensitize a whole sector of society to what's happening to the Amazon,' says Francisco 'Chico' Mendes, President of the Xapuri rubber tappers' union in Acre. 'We figure that we've saved more than two and a half million acres of rainforest since 1977.'

In 1985, rubber tappers organized their first national conference to defend the tropical forest and their traditional way of life and work. The following year, the tappers' lobby was strong enough to pressure the Brazilian Institute for the Development of the Amazon to outlaw the felling and sale of rubber and chestnut trees.

Last June 5, declared Environment Day by the United Nations, 'Chico' Mendes was among 500 people cited by the UN for their outstanding work in the area of ecology. Most Brazilians had never heard of him.

New alliance

In January, the National Rubber Tapper Council and the Union of Inidigenous Nations formed the Alliance of Rainforest Peoples and launched a campaign to defend their lands from further encroachment. They thus put behind them a painful history of conflict deliberately fomented by the rubber barons during the rubber boom of the last century.

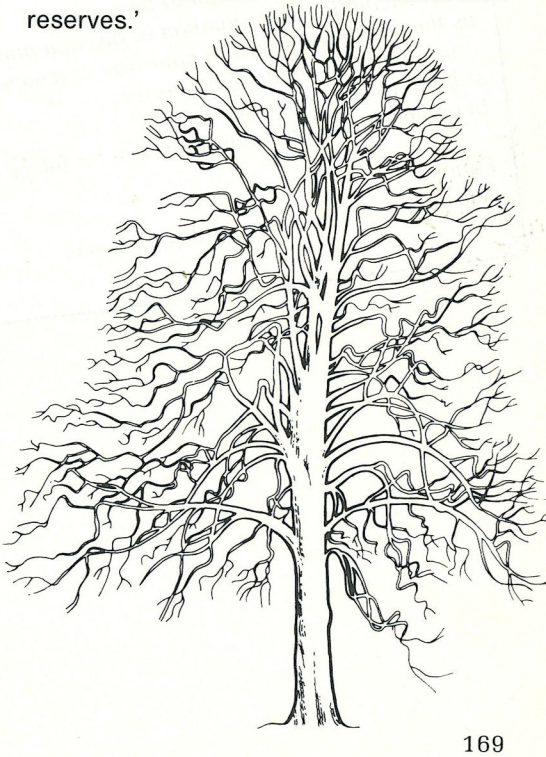
The alliance called for the creation of special 'extraction reserves', whereby ownership of the rubber plantations would pass from private hands to the government. The reserves would be located around Indian territories and could act as a protective 'green belt'.

A reserve, set up for renewable 30 year periods, would be used only by those groups whose survival depends on the exploitation of the jungle's natural resources; the area would be off-limits to recently arrived settlers.

In February, the first reserve was set up in Acre; it comprises an area of almost 100,000 acres in the province of San Luis de Remanso, 80 kms southeast of the state capital of Rio Branco.

According to Gov. Falviano Melo, Acre's future lies in the cultivation of tree products such as rubber, cocoa and nuts.

'We don't want the traditional dose of deforestation, cattle grazing and agriculture here,' he said. 'Instead, we're betting on a rational use of the rainforest's reserves.'



·PRAYER CALL·

31 July-6 August
CHURCH WORK IN SRI LANKA

In 1987 the Baptist Church celebrated its 175th Anniversary and committed itself to enlarge its vision for evangelism and church growth. Alongside other Christians, Baptists witness to the reconciling mission of the Gospel of peace in the troubled political scene that continues to bleed the nation. Please pray that the very real efforts towards peace may be seen to succeed so ending untold suffering to the lives of the Sri Lankan people.

In the autumn Michael and Stella Hambleton are expecting to go to Sri Lanka and after their language study to be working as leaders in the Leadership Training Institute. Another couple are needed to work for a two-year period as the Pastor of Cinnamon Gardens Baptist Church, alongside the newly ordained Assistant Pastor, Rev Kingsley Perera.

Father,
your servant Church
has not had an easy time on this island,
but you have been with your people
as they have endeavoured to be agents of
reconciliation in a situation of division and enmity,
as they have witnessed to your way of peace and love
in a place of conflict and horror,
still the work is difficult,
but your people trust your presence for future tasks.

Father,
give your servants vision and confidence.

7-13 August
CHURCH WORK IN THAILAND

The BMS has accepted the first couple for work in Thailand, Geoff and Christine Bland. They will be studying at Selly Oak from the autumn of '88 until Easter '89. Pray for them as they prepare to leave for Thailand in 1989. After language study they hope to be involved in church planting. The Thailand Baptist Missionary Fellowship works both among the Thai speaking people and amongst various tribal groups. Pray that visas will be available for Geoff and Christine and for another couple to serve in Thailand.

Lord,
It is hard for us to understand
what it means to be a Christian
among so many people of a different faith.
It is difficult for us to realise
what it is like to live in an area
of such vast need.
but we know enough to wonder
what so few Christians can do.
Then we remember
what you said about yeast and salt
and mustard-seeds,
and how you changed a small group of
frightened men in an Upper Room
into a force which turned the world
upside down.

Lord,
Be with our brothers and sisters
in Thailand so that their strength
may be stronger than their numbers
and their witness effective throughout
the population.

14-20 August
PRAYER FOR AFRICA

In October 1987 an important meeting took place at Ibadan, Nigeria. It was a Consultation on Co-operation and Partnership between Nationals and Missionaries in Africa. Representatives were there from National Baptist Unions and Conventions and nine Mission Boards/Societies. The Church in Africa is fast growing and enthusiastic, but there are still 280 million people in Africa untouched by the Gospel. Pray for a growing and deepening partnership between National Church Bodies and Missionary Societies, that each may bring their particular gifts to the mutual sharing in evangelization of the world.

Lord,
Thank you for Africa.
Thank you for
its colour and life,
the wealth of the land,
the joy and the variety of its people,
and the caring bonds of family and tribe.

Thank you for the church in Africa,
alive and growing,
seeking to be truly African
and working to meet the needs of people in body, mind and spirit.

Give to the Church courage and strength to face the special challenges of today.
and enable its leaders, pastors and members to be part of a loving, reconciling, caring ministry to people living in the midst of economic, social and spiritual need.

21-27 August
CHURCH LEADERSHIP IN BRAZIL

Dr Orivaldo Pimental is General Secretary of the National Convention of Baptist Churches. A Continental wide responsibility puts him in need of our prayers. Pr Oliveira de Araujo is head of the National Mission Board that enables hundreds of Brazilians to work in strategic and frontier situations. Pr Waldermiro Tymchak is responsible for the Brazilian overseas missionary work, one of the success stories in modern missionary endeavours. Pray for these church leaders and for the church leaders of the future, some of whom take advantage of scholarships to study in this country. May all these leaders have the wisdom and vision they need.

We thank you, God,
that you are active and on the move,
leading, protecting, guiding, searching.

You renew your people through the wilderness:
fill with courage and adventure
those who lead the Church in Brazil,
so that they may be lively individuals
leading living Christian communities.
Help them to discover the deep joys of your companionship day by day.
May they trust in your leading,
know your providing,
in green pastures or dangerous gorges,
when the sun beats down and opposition looms.
May they know that you are with them.

28 August-3 September
ANGOLA

'There are OPEN DOORS to the Gospel in Angola today despite the fact that frustration is a part of normal everyday life,' so said an experienced Angolan Pastor speaking to his Christian brothers and sisters at the Assembly meetings held at Uige, in February. In today's unsettled and difficult circumstances they are striving to be obedient to Christ. Pray for Colin Pavitt who is working in Luanda. Jim and Pam Henn are studying Portuguese in Lisbon and hope to go to Angola at the end of the year.

Lord God,
you know what cost and giving are all about;
you have witnessed the trampling of grapes,
the pouring of wine
and the spilling of blood;
You have lived alongside those trapped by power;
and those oppressed by poverty;
you have experienced the feelings of
the timid and revolutionary,
the satisfied and restless,
the proud and the humble.

We bring to you now
the people who live in Angola.
Within their experience of civil war and hatred,
of uneasiness and fear,
sow the seeds of reconciliation and hope,
and through the courage of your people
bring unity and peace.

COMMITTEE STRUCTURES

Elephants, steam-rollers, pressure-cookers and dogs that chase their own tails all seem unlikely subjects for discussion by a BMS committee. Yet they all cropped up in the debate which followed John Rackley's presentation of the working group's report.

'How do you eat an elephant?' asked General Secretary, Reg Harvey. 'A little bit at a time,' came back the reply. And that's how the General Committee, meeting at Northfield Baptist Church, Birmingham, decided to tackle the report, although some would have preferred to defer any decision until a later meeting.

The decision to look at the Society's committee structures was taken at the General Committee meeting held in Edinburgh last year and since then a working group, chaired by the Rev John Rackley, has been examining the problem.

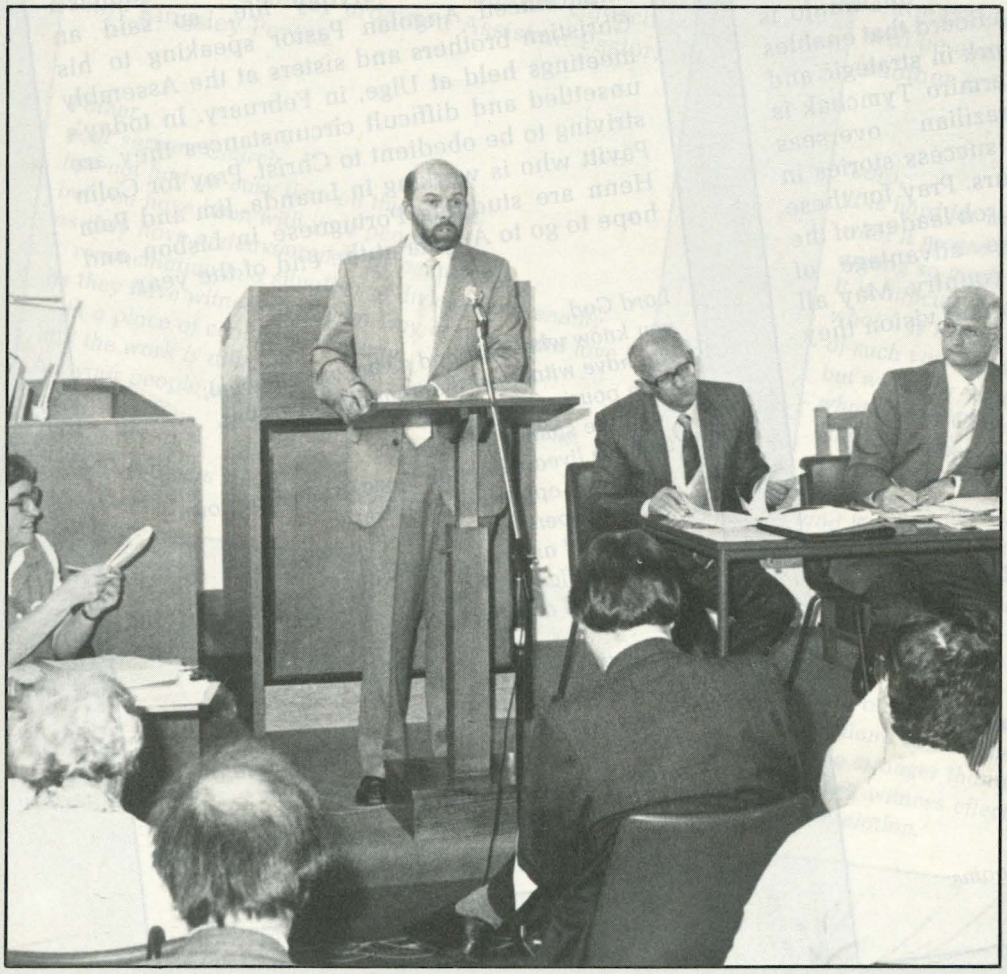
The working group started from a concern that 'almost every decision either has to be made at committee, or reported to committee for confirmation or information. This results in inefficiency and frustration. It also makes a very considerable demand on staff time, spent in preparing for, attending, and then following up committee meetings.'

The group suggested that 'there should be a clear division between tasks that were administrative and those that were properly conducted through a committee structure'.

While affirming that the General Committee remains the key body for decision making as to the Society's policy and practice and accountable to the Annual Members' Meeting, it recommended that in future the Society's management should be by a combination of administrative action, committees, advisory groups and work groups. The group also recommended that in future, in addition to the General Committee, there should be a General Purposes and Finance Committee, a Candidate Board and an Officer's Committee.

After a great deal of discussion, these recommendations were accepted to be put into effect before the Autumn.

However, the General Committee turned down the suggestion that future meetings be held on Friday afternoons and evenings and on Saturday mornings. The two youngest members of the General Committee, Nick Lingard and Sue Heap, both spoke for this suggestion believing that it would encourage more young people to serve on General Committee.



John Rackley presenting the Committee Report

SHARE YOUR FAITH

Gerry Myhill, one of the speakers at the Mission Rally in Birmingham Cathedral, in connection with BMS General Committee meetings, told the congregation how different the people in Brazil are from people in Britain.

'When one man came to be baptized, he asked if he could be baptized with his wallet in his pocket. It contained not only his money, but all sorts of documents – identity card, driving licence and the like. "I want the whole of my life to be baptized," he said.

'When he and his family moved away from Nova Londrina, where we work, to the north, I wondered whether he would drift away from the church.

'But no, he opened the doors of his home and started a church. There are now 80 baptized members and they have their own pastor.'

Gerry Myhill stressed the need to share the good news of the gospel. He then explained that there are 10 million street children in Brazil.

'We have been given the opportunity to have more and more contact with such children and have been able to build a day centre to help children at risk. Some families can have 23 or more children. But they are often locked in the house whilst the mothers work on the coffee plantations. We not only care for them during the day, we are able to introduce them to Sunday School and the mothers to church.'

He then spoke of the need for people in Britain to share in mission.

'We know when people at home are praying. We see wonderful things happening. The Lord wants all of us seven days a week to be sharing in His work.'

TABLES TURNED

General Committee meetings are not all working through tedious reports or engaging in long but necessary discussions. There are some lighthearted moments like the time illustrated on the left.

Members of the home staff, in a dramatic, and sometimes nearly violent presentation, portrayed some of the difficulties that can arise in the relationship of the BMS to an Overseas Church.

The tables were turned. We in Britain were seen as the receiving church. Missionaries and financial help were being sent to us from the Pazutoland Missionary Society in Africa.

It was interesting to gain an insight into the way our overseas brothers and sisters view us, our missionaries and the help we offer.

Gerry Myhill

RIPENING HARVEST, GATHERING STORM

by Maurice Sinclair

A MARC title published by Kingsway Publications at £3.95

The story of the wheat and the tares begins in Eden and ends in glory. In this wide-ranging and incisive book, Maurice Sinclair invites us to explore it historically, geographically, theologically and prophetically.

First he shows how the story develops in Scripture. Then in 50 pages he traces the expansion of the Church, showing how crisis always brings response, inspired by God's Spirit, then he takes a periscope-like sweep around the six continents.

In each, he elaborates on the political facts, examines the missionary situation facing the church there and expounds ways in which it can meet the challenge. Then he zooms into six typical local situations world-wide such as Third World villages, inner cities and suburbia, to see what sort of challenge they pose to us and ways in which we should respond.

Seeing partnership as the key word to illuminate the way forward, he instances several ways in which this can show itself and finally looks forward to set mission in the light of the Second Coming of Jesus. As problems increase they call not for despair, but for repentance, which leads to deeper commitment in world mission. 'It can never be shunted to the sidelines and dismissed as of secondary concern' (p. 33).

The book contains many valuable insights and pertinent modern examples of modern mission. It is well worth buying. Get one for yourself and another for your pastor.

Fred Stainthorpe

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

PRAISE

THAT WAS THE MARK OF THE BAPTIST CONGRESS IN FRANCE

It was planned as a different kind of French Baptist Congress. Andre Souchon, the Executive Secretary, said: 'We want this year to try to change the system of our congresses. One year there will be a major emphasis on administrative matters. The following year will be more like this year's, that is for edification through a more spiritual emphasis.'

This year's theme was 'Praise God'. The 250 people who attended the congress in Tours literally 'lifted up their hands' in praise to God. There was lots of singing, prayers and 'praise times'.

The Federation's president, Robert Somerville, spoke of two areas of growth within the Baptist Union of France.

'The number of churches in the Federation has grown. In 1958, when I became a minister, there were about 20 churches. Now there are more than 80. We have been greatly helped by missionaries from other nations. They have contributed greatly to the implantation of new churches and we are extremely grateful for that.

'We believe that in a divided world it is a great witness to show that people from different languages and nations can get together, work together, stay together, love each other. We are thankful for their co-operation.'

The BMS has two couples currently preparing to work in France.

Robert Somerville explained that another area of growth was in education.

'We try to help our churches grow through the training of every Christian,' he said.

Beside the pastoral school in Massey where French pastors receive their training, seven two day refresher courses are offered every year. Young pastors are expected to attend all of them.

'We are also setting up education programmes for church members at various levels,' he explained.

Andre Souchon indicated the need for training the new churches which are joining the Federation.

'Many have, until now, been independent. They have to learn who we are, how we work, and how we can work together.'

Andre Souchon said that he hoped the up-date of the Federation's Confession of Faith, now 100 years old, would assist the process.

Another characteristic of French Baptist life is the attempt to develop regional associations of churches.

'We hope that by getting to know one another, churches in a given area can work together to begin new churches in their own areas,' Andre Souchon said.

OXFORDSHIRE AND EAST GLOUCESTERSHIRE BAPTIST ASSOCIATION
THE BAPTIST MISSIONARY SOCIETY

WORLD CHURCH ACTION DAY

Stow-on-the-Wold
10 September 1988
10.30 a.m. - 4.00 p.m.

An opportunity to meet with some of the currently serving BMS missionaries, to learn from them, to worship with them, to join in workshops with them.

A creche will be provided
Further details from Lori Rose, The Manse, Naunton, Tel: Guiting Power 608; or Stephen Heap, 58 Blackbird Leys Road, Oxford, Tel: Oxford 774187

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 22 June 1988.)

Legacies	£
Rev P H Austin	1,036.44
Miss M E Ayling	7,000.00
Miss G H Barnett	1,980.00
Mrs E Binmore	1,852.04
Mr H Barnes	1,000.00
Miss A Chatterton	2,971.01
Miss W Drew	400.00
Miss J A Hill	150.00
Miss M Jones	100.00
Miss N L Munton	100.00
Mrs E Ross	100.00
Miss B Sellwood	200.00
Miss E M Silsby	5,239.72
Miss I Simpson	7,000.00
Mr H Thackwell-Lewis	4,087.44

General Work

Anon: £20.00; FAE Aberdeen: £30; Cymro: £130.00; Anon Stockport: £30.00; K: £100.00.

MISSIONARY MOVEMENTS

Departures

Miss K Norris on 22 May to Amp Pipal, Nepal.
Mrs M Parsons on 26 May to Potinga, Brazil.
Miss E Staple on 10 June to IME, Kimpese.

Arrivals

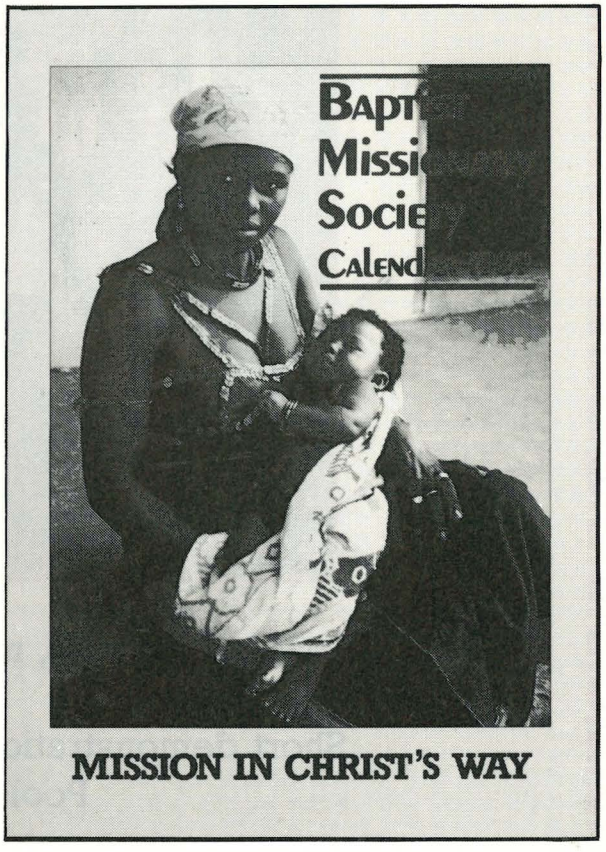
Mr & Mrs R Allan on 30 May from Pimu, Zaire
Mrs B Bulkeley on 10 June from Kinshasa, Zaire
Mrs C Green on 10 June from IME, Kimpese, Zaire
Rev & Mrs J Furmage on 11 June from Sao Paulo, Brazil
Mrs Hart on 11 June from Chandroghona, Bangladesh
Dr & Mrs A Hopkins on 13 June from Pimu, Zaire
Mr & Mrs D Stockley on 13 June from Potinga, Brazil

Births

On 28 May 1988, in Brazil, to **Rev & Mrs C Collict,** a son, Daniel Joel.

BMS ENGAGEMENT CALENDAR 1989

'MISSION IN CHRIST'S WAY'



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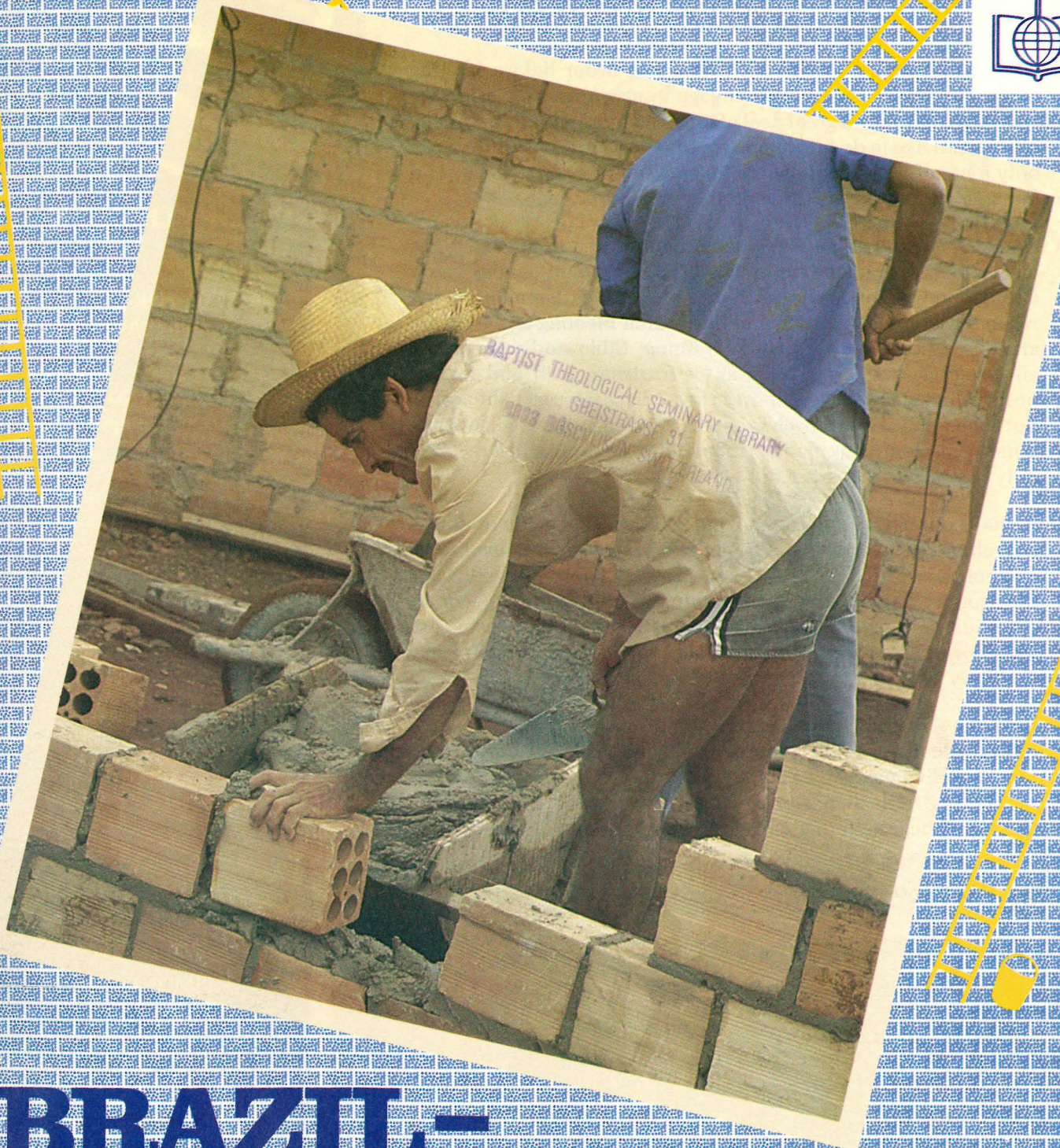
MISSIONARY

HERALD

September 1988


BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTRASSE 31

BRAZIL – Building, growing & sharing

20p

Editorial Comment

'WE shall have to get our own house in order before inviting others to join us.' 'Before we engage in any kind of mission we shall have to spend a great deal of time and energy in preparation.' 'We would like to do much more for overseas mission, but we are only a handful of people and it takes us all our time, energy and financial resources just to keep this place running.'

And so we could go on. Such quotations, varied according to the local situation, are familiar to us all. They crop up at missionary deputation weekends, they are some of the stock comments made when 'mission' is mentioned at the church meeting and they are all quite logical and reasonable. Training, Bible study, prayer are all necessary for the deepening of Christian faith and for the preparation of church members to be Christ's people in the world. But if we wait for the church to be 'ready' then nothing will ever be done for the church is made up of imperfect people who are never fully prepared and never fully trained.

Perhaps our main fault is in making 'mission' one of the options a church has for its year's programme. 'Mission' ought never to be an item on a church meeting agenda but rather that which dictates the agenda. If we look at our worship, our church organizations, our house groups, our service within the community, our concern for the wider world from the point of view of mission and of being the Body of Christ our priorities change.

Read the article about the church in Rondonopolis, Brazil. It could have made many of the comments mentioned above, but instead, during its five years, it has already, in spite of a massive building programme of its own, started work in three other situations and given practical help to a church in another country.

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MISSIONARY
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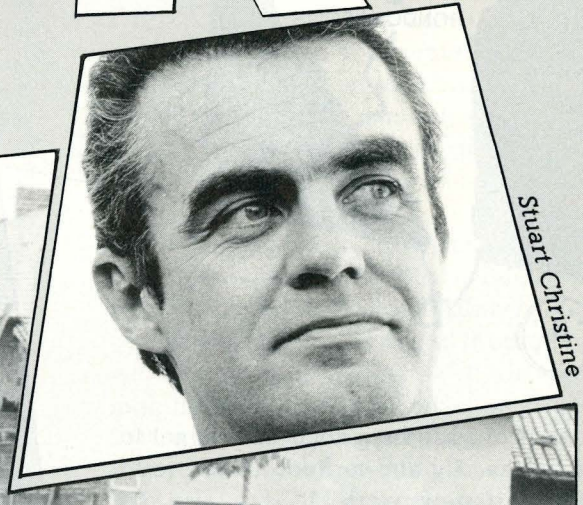
Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

TIME FOR OTHERS

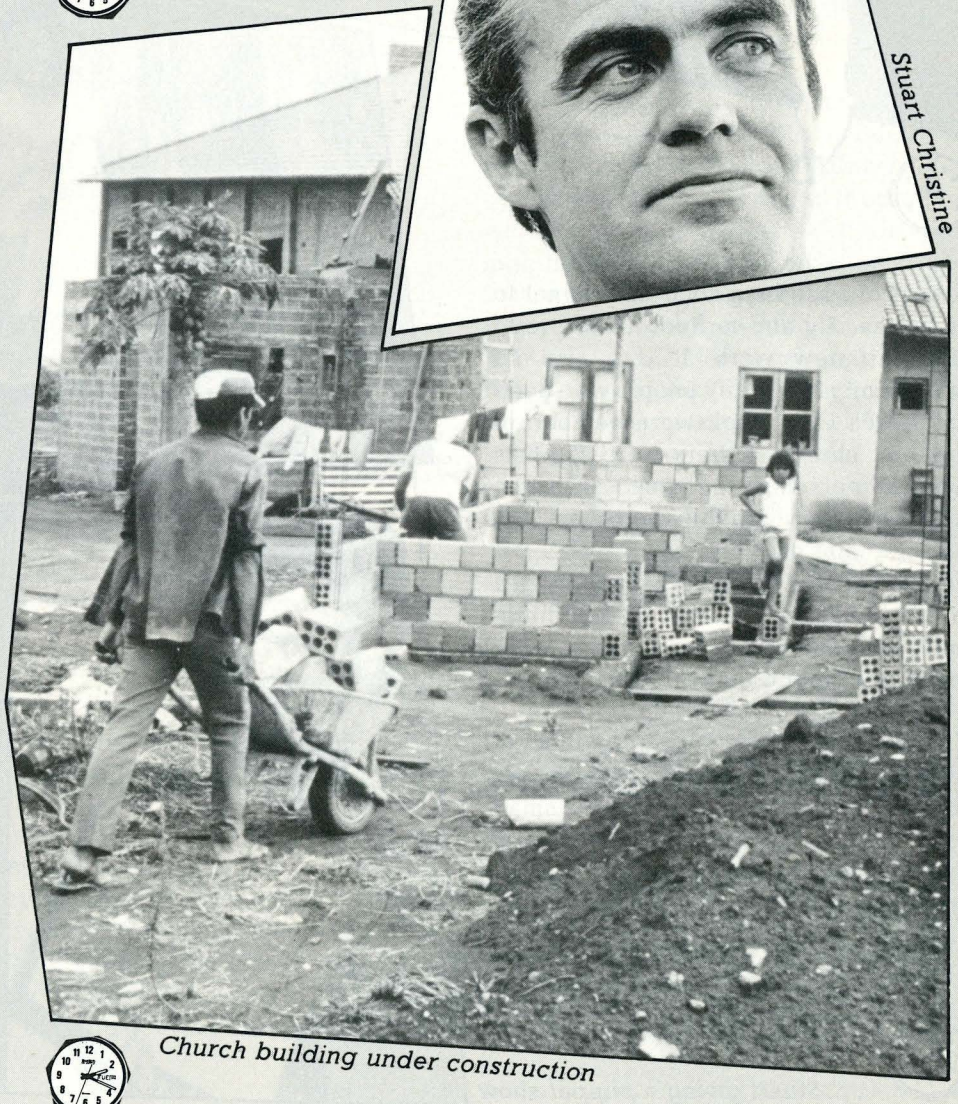
Stuart Christine describes how a young church was not too busy to reach out in support of new work.



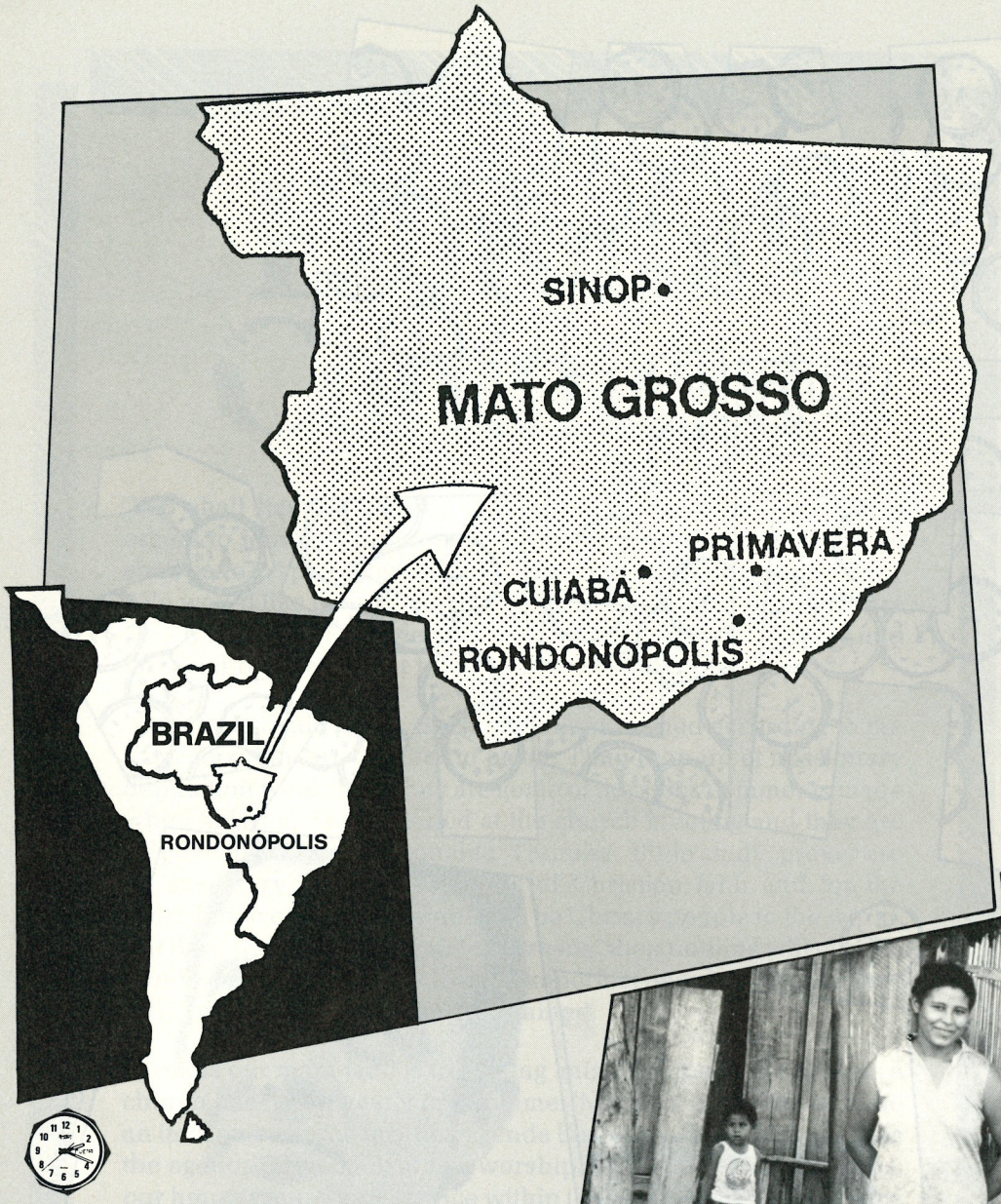
Stuart Christine

Five years ago we went to Rondonopolis, a town of about 80,000 people. It already had a Baptist Church, but it was evident that it needed another. Rondonopolis is a strategic town standing at the junction of two highways, one from Brasilia and the other coming up from Sao Paulo. They feed the development in the whole of the central west of Brazil. Everything that is eaten, drunk, worn, has come by road and has to pass through Rondonopolis.

When we arrived the church had just split on pentecostal and personality grounds. So our first few months meant that we had to pull together what was left of the first church.



Church building under construction



They grew in number from ten to 34 in the first year, to more than 60 in the second year, and then in the fifth year to 120. By this time they had their own manse, over 1,000 square metres of buildings and were able to pay their own pastor.

In the first year, when the church had just decided to erect an enormous suite of buildings which would make it the biggest church in the whole state, the church decided to put resources into a work in the new town that was being built at Primavero. That was a decision of faith, to set resources aside for mission even though they themselves were faced with such a terrific task.

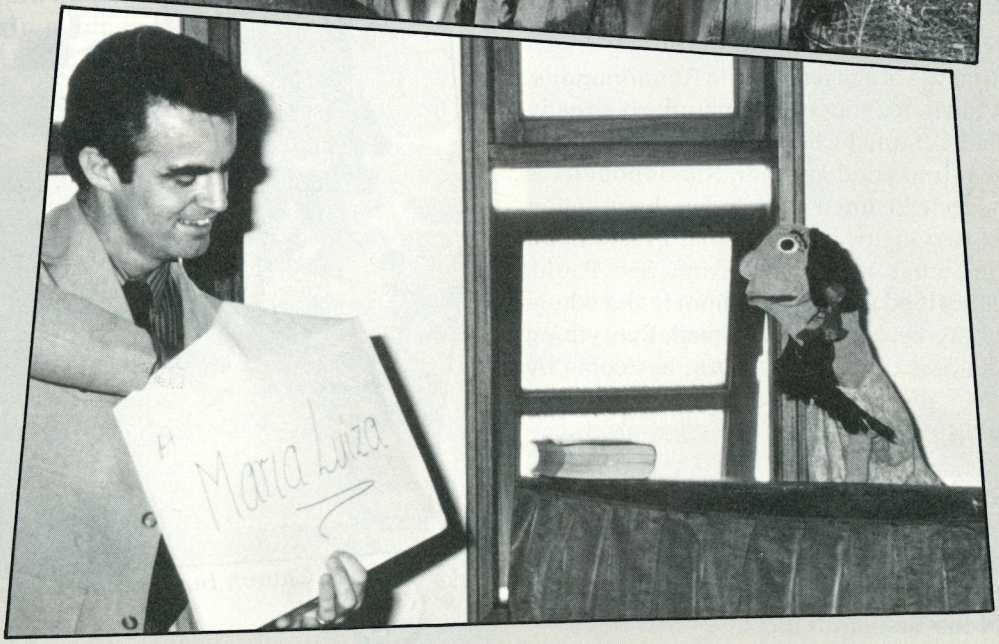
This confidence in the Lord's sufficiency has really been the key to what has been such an extraordinary time.

Two church members

This proved to be a good time to get to know the city and to find out where to start the new work. It was also an opportunity to identify people who lived in the area. One couple were members of the first church. Others were Baptists who had not integrated into local church life since moving to the area.

So we sat down with this group in a lady's house in a suburb of Rondonopolis and committed ourselves to work together to found a new church.

It has been an extraordinary time of blessing. We've seen the group grow on from the house, to the renting of a small corner shop, to obtaining land for a building. The church embraced a most ambitious building project and by faith gave sacrificially to begin that work of building.



Stuart giving a puppet show

We've gone on from there. In the second big phase of building, we had a missionary evening when a couple who work in Paraguay visited us. They talked about their work in the second city of Paraguay where the church needed a new building. The Brazilian Foreign Mission Board had agreed to pay for some of the materials, but the church could not afford to pay the builders.

Our people said, 'We've been so blessed in our building. We've got members of

Sunday school

Children in church service

our own church who are doing the building. God's giving us the money to do the building. Let's tithe our offerings and use that to pay for our builders to go to build the church in Paraguay.'

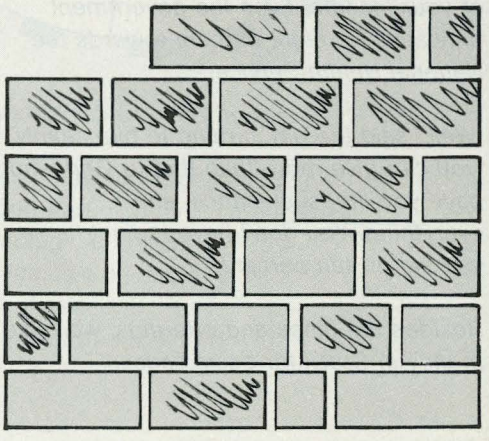
That was when we were working to a nine month schedule to get our buildings completed because we had invited the Convention to have its annual assembly meetings there.

We took the two builders, two simple men to the bus station, carrying a box with their tools in. They had never been out of the state before and now they were going to Paraguay 1,500 miles away. They nearly came back after two days because the food was so appalling. One of them got arrested. They thought he was a Brazilian car thief. He was a black and they are not very keen on black men in Paraguay.

So this was a great time. It was like Jesus stopping to heal the woman in the crowd although he was on the way to heal Jairus's daughter. He knew that the power of God was sufficient to stop and to bless. That is what the church learnt. You can never be so committed that you cannot set resources aside when God gives you an opportunity like that.

Just before we left, the church had calied a pastor, but a manse was needed for him. A house became available in the estate close to the church and the people worked towards obtaining it. In the middle of all that the conviction came that we should separate some of the money coming in to develop a new work in a house that the church had bought two years earlier. This was in a new suburb opposite the university.

They found that God was sufficient. They could complete all that they had started out to do and also take time to enter into new work.

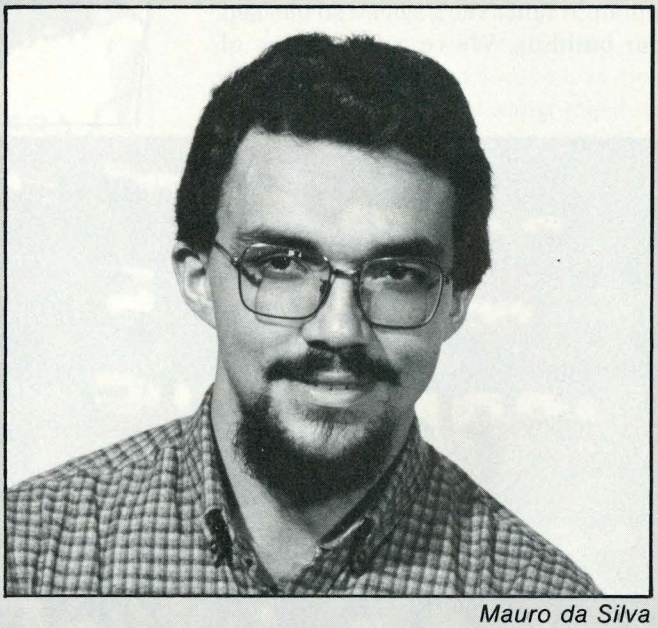


TITHES AND OFFERINGS IN BRAZIL

by Mauro da Silva

Mauro Glementino da Silva is a Baptist Minister from Brazil who has been studying in Britain, on a BMS scholarship, for the last three years. Before coming to Britain he worked as pastor of Jardim Taruma Baptist Church in Campo Grande, Mato Grosso do Sul. He has also served as Vice-president of Centre Association, Secretary of the Mato Grosso do Sul Convention, Secretary of the Order of Baptist Ministers of Mato Grosso do Sul and as Lecturer of the Faculty of Theology in Campo Grande.

Whilst in Britain he has visited many of our Baptist Churches. On one occasion he was asked about church finances in Brazil, so he decided to write something down.



Mauro da Silva

The Church in Brazil is supported financially by tithes and offerings. Every church member is taught about the blessing and importance of being a tither. In the Old Testament (Mal. 3:6-17) and the New Testament there are references to it. If we say that it was for the Jews only, we should remember that as Christians and living under grace we have a higher and better and a greater reason.

Once a non-Christian, wanting to embarrass a Christian girl during a birthday party, said to her loudly and cynically, 'I really can't understand why your church asks you to pay ten percent of your income. Even the government only asks for eight percent towards the National Health Service.'

'Well,' said the girl, turning to him calmly, 'you can give more than that to God who gave you life, sustenance, and everything. You don't have to limit yourself to ten percent!'

Besides the tithes and offerings, we raise money in Brazil for basic causes.

STATE MISSIONS

In Brazil we are divided into 24 states and three Federal Districts. Each one is responsible for promoting, maintaining and supporting its own missionaries. The emphasis on state mission is made in June every year.

Our state, Mato Grosso do Sul, has 88 Baptist churches and according to our General Secretary only one church missed out last year.

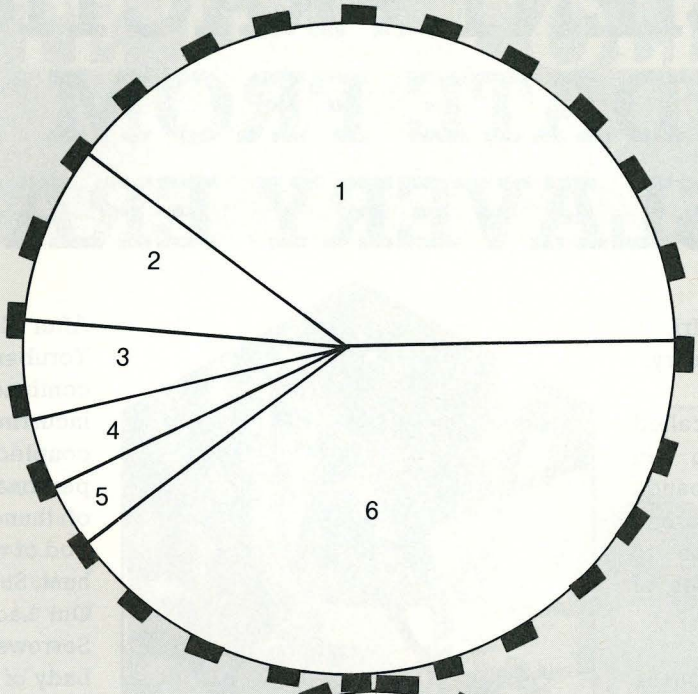
HOME MISSION

There are 4,000 Baptist churches in Brazil with a membership of 700,000. If we talk about families, the Baptist community easily goes beyond one million. We emphasize Home Mission in September. We are told the national budget and each of the 4,000 churches with their linked congregations is invited to take part in it. Very often the churches give twice as much as they are asked for. In this way we give full support to over 600 Brazilian missionaries working within Brazil and also to several social projects. Praise the Lord.

FOREIGN MISSION BOARD

We follow almost the same procedures as for Home Mission, but, of course, focusing on overseas work. We have 123 Brazilian missionaries working in 19 different countries. At the Brazilian Baptist Convention, which took place in January, we were asked to send missionaries to ten more countries. Our main promotion for Foreign Mission is in March every year.

HOW BRAZILIAN BAPTIST FINANCES WORK



1. Minister's salary: 38%
2. State Convention: 10%
3. Association: 5%
4. Baptist School: 2.5%
5. Theological Education: 2.5%
6. Others: 42%

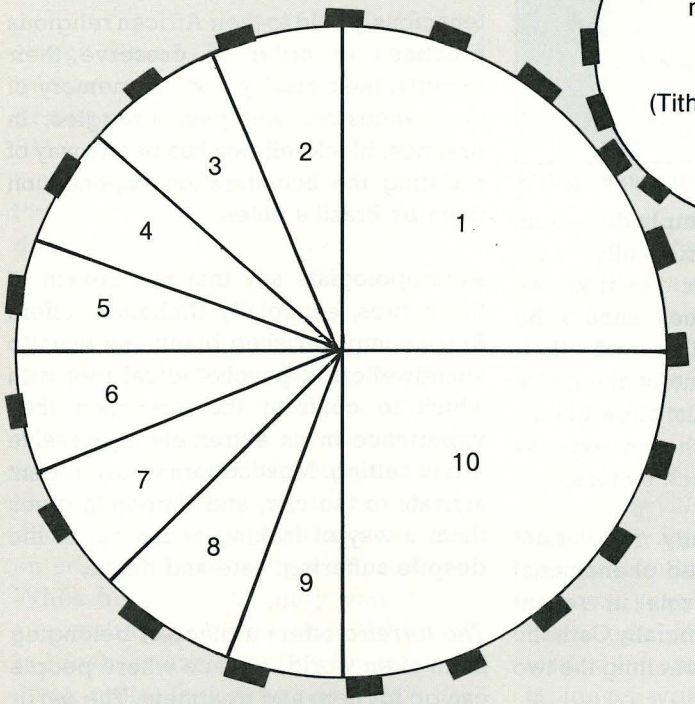
Local church budget
(This from Jardim Taruma Baptist Church – MS)

A major part of the 42% left is fully invested on local mission.

Active part played by member of the

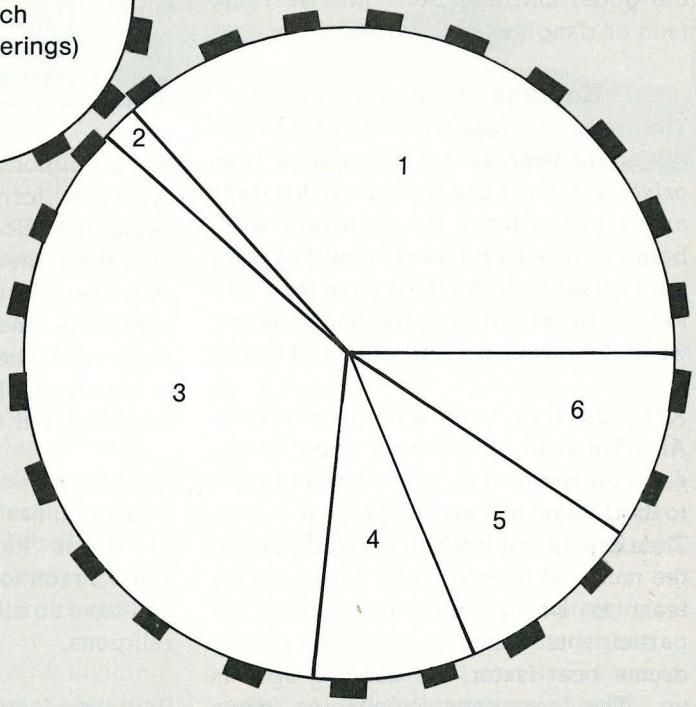
●

local church
(Tithes and offerings)



State Convention budget

1. Mission and Evangelism: 25.20%
2. Salaries: 15.22%
3. Insurance: 7.74%
4. Theological Education: 7.25%
5. Departments: 6.38%
6. Administration: 5.56%
7. Help to Associations: 4.43%
8. Maintenance of the Retreat's premise: 1.62%
9. Baptist School: 1.60%
10. National Baptist Convention: 25%



National Convention budget

1. Mission and Evangelism: 36.5%
2. World Participation: 0.8% (BWA)
3. Theological Education: 35%
4. Religious Education: 8.3%
5. Beneficence: 9.5%
6. Administration: 9.9%

ANCIENT PRACTICES DATE FROM SLAVERY ERA

Brazil's blend of Catholicism and African religion dates from the time of slavery.

Afro-religious practices are called Candomble in Bahia, Xango in Pernambuco and Macumba or Umbanda in Rio and Sao Paulo. According to one anthropologist, their objective is to resolve the conflicts and struggles of daily life in an imaginary world.

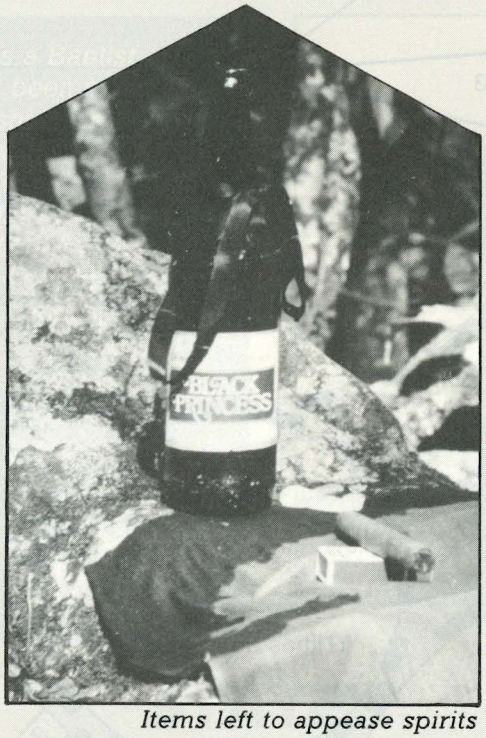
Candomble worship is held in houses called *terreiros*. A special altar room (pegi) guards the symbols or the Orishas (gods) and the food and drink regularly offered them. Leaders are called *pai do santo* or *mae de santo* (father or mother of the gods) and members *filho de santo* (son or daughter of the gods).

Homage to the deities

The gods are feasted on specific days during the year; each *filho* 'belongs' to an *orisha* and must pay homage to that deity on his or her feast day. Believers' well-being is directly related to how they obey their *orisha'* will. All gods have their own foods, dress, ornaments and colours, which followers are also expected to use.

Although they vary with each region, Afro-Brazilian rituals have many of the same elements: they begin with a request to Exu (Satan) to leave the group in peace. Then drums and tamborines start playing the music of the particular *orisha* whose feast is being celebrated while the participants dance in a circle. As the drums beat faster, the dancing speeds up. The ceremony culminates when individual participants reach a state of exhaustion and fall into a trance, known as falling 'into the saint'. Cult members believe that during this state the *orisha* takes possession of the individual's body.

Macumba is a generic name given to all Afro-Brazilian ritual, which can range from crude witchcraft and black magic to highly intellectualized spiritism.



Items left to appease spirits

Black religions are not simply decadent, syncretic forms of Christianity, says Leonardo Boff, Brazil's best-known liberation theologian. They should be empowered theologically, and their legitimate theological content should be recovered. The church must allow blacks to create a black church and express their faith out of their black culture.'

Macumba, and especially its variant Umbanda, has experienced phenomenal growth in Rio shantytowns in recent years. Practitioners are officially Catholic and have no difficulty reconciling the two religions.

Umbanda *terrieros* often have a Catholic altar and religious inscriptions on the wall. Sessions incorporate the blessing of water (distributed to the sick at the end of the meeting), Gospel readings, prayer, confession of sins and, finally, possession of a medium by the spirits of an African god or Amerindian spirit. Through the medium, the spirit answers questions from the group, suggests remedies for sickness and gives counsel and consolation.

After their arrival in Brazil, Sudanese, Yoruban and Bantu slaves sought ways to continue their traditional rituals without incurring their owners' wrath. They coupled their deities with corresponding personalities in Catholicism. Xango, god of thunder, became St Jerome; Ogum, god of war, St George; Oxossi, god of the hunt, St Sebastian; sea goddess Iemanja, Our Lady of the Rosary or the Virgin of Sorrows; Oxun, chief wife of Xango, Our Lady of the Immaculate Conception. The evil Exu became Satan.

Resisting acculturation

Over the centuries, blacks have tenaciously held to their African religious practices in order to preserve their identity, their history and the memory of their ancestors and past struggles. In practice, black religion has been a way of resisting the acculturation imposed on them by Brazil's elites.

Anthropologists say that the growth of these rites, especially Umbanda, offers Brazil's impoverished black and mulatto slumdwellers a psychological tool with which to confront the alienation they experience in an extremely aggressive urban setting. Most adherants are recent arrivals to the city, and Umbanda gives them a way of making sense out of life despite suffering, hate and death.

The terreiro offers a place of belonging in an alien world, a place where people can go for help and treatment. The *pai* or *mae* helps members reinterpret events in order to give peace of mind.

Theologians suggest that Macumba fills a gap not offered by the Catholic or historical Protestant churches: while the latter rationally explain the oppression slumdwellers experience and call for solidarity and organization to overcome social injustice, they often fail to respond to people's most existential anxieties.

TRIBUTE TO A COLLEAGUE

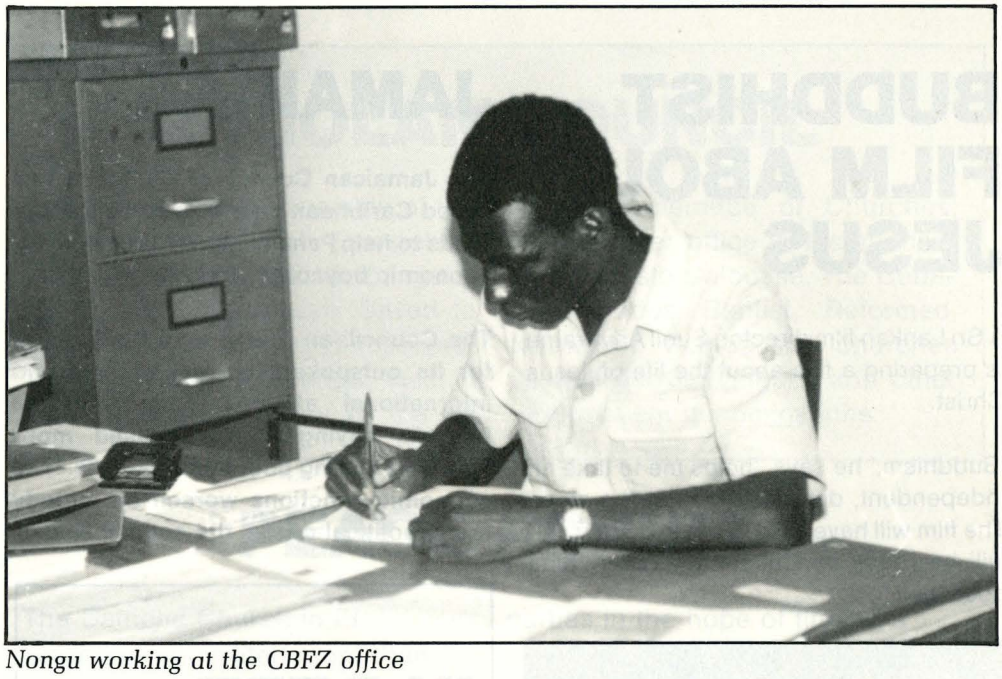
by Owen Clark

When Nongu died on 26 October 1987 the CBFZ (Baptist Community of the River Zaire) lost a devoted servant, who might well have become one day its central treasurer. An intelligent, humble man with a genuine commitment to Christ and His Church, he had been serving for the last few years as accountant in the headquarters of the CBFZ in Kinshasa. As such he kept the accounts relating to the use of local resources as well as grants transferred to the CBFZ from the BMS in London.

Nongu came to Kinshasa from the treasurership of the North Equator Region of Upoto. Benefiting from a BMS scholarship he studied accountancy at the National Institute of Professional Preparation. At the same time he began to give a few hours a week to helping in the CBFZ accounts department.

Unfortunately Nongu had a long-term medical problem, a form of sclerosis, which already handicapped his speech and his hearing. In Kinshasa he began to attend the University Clinic, first for diagnosis and then for treatment, and entertained hopes of being cured. When his course of study came to a successful conclusion he opted to stay in Kinshasa and continue his treatment, rather than return to Upoto. By agreement with the North Equator Regional Secretary, at that point he joined the CBFZ headquarters staff in a full-time capacity. He took over the book-keeping and provided considerable help in adapting the CBFZ accounts to the Zairian accounting system adopted nationally in 1978.

Nongu's wife and four children came to join him in Kinshasa and they rented a very simple house in the Binza quarter, where the Matadi road



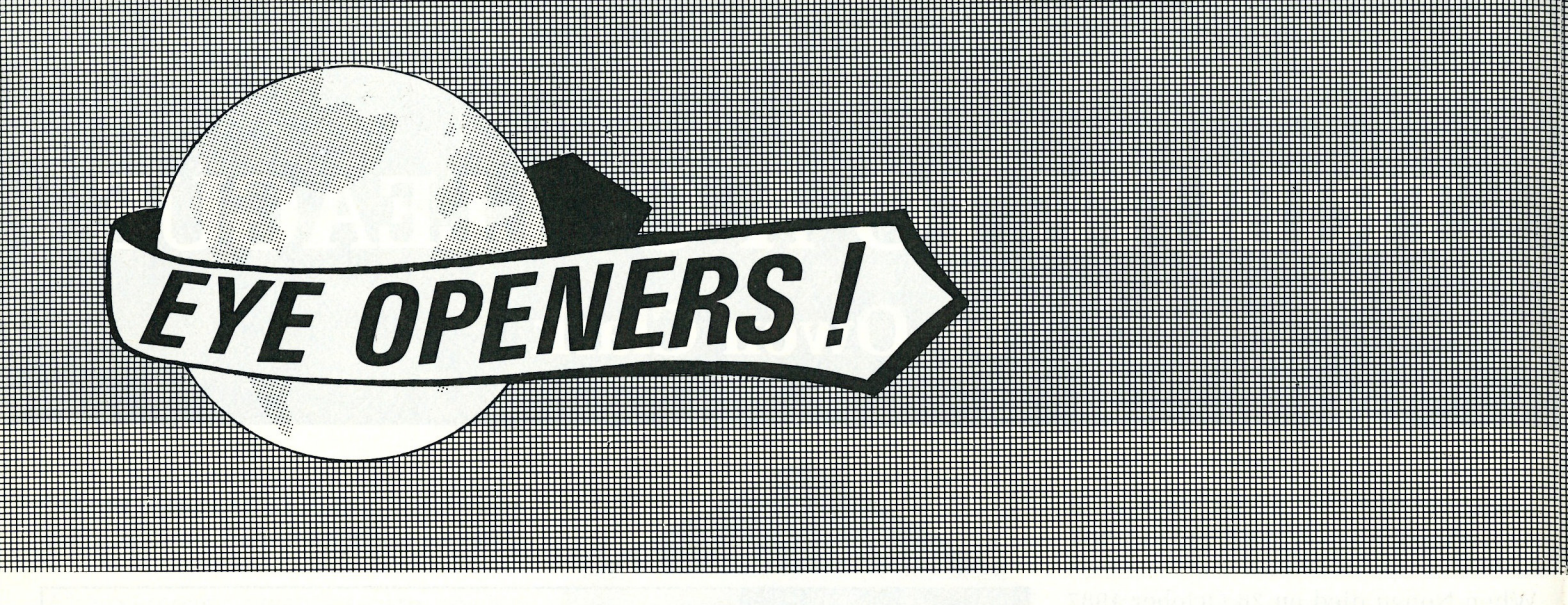
Nongu working at the CBFZ office

climbs its way out of town. They became members of the nearest CBFZ church, at Ozone, a new cause, where Mama Nongu was to make an enthusiastic contribution to church life.

In spite of continuing to visit the University Clinic at regular intervals and follow the prescribed treatment, Nongu's condition deteriorated over the next year or two, and finally his work began to suffer. Lack of muscular control became more acute, he could no longer write normally and his speech became almost unintelligible. For some weeks it was necessary to collect him at his home in the morning and return him in the afternoon so that he could come to work two or three times a week. This was important for his own morale and for the financial support of his family, there being no social security, as we know it, in Zaire. He began to train the department's typist, Tuluka, in the art of book-keeping, but by January 1987 he was no longer able to work.

In spite of the temptation to despair the courage and faith of both Nongu and his wife remained firm, and they continued to believe that he would be healed. The pastor and members of the church at Ozone visited their home regularly to pray with them and surround them with Christian love. Nongu had a great desire that his children should be educated, and he used his meagre resources to that end.

Shortly before returning home on furlough in July 1987 I visited Nongu for the last time and was saddened to see a valued colleague and friend reduced to helplessness. In November we heard that he had died. He is sorely missed as a husband, father, friend and Christian worker. He was, I suppose, about forty years of age. Like some of Paul's companions in the New Testament, Nongu's name never hit the headlines, yet, like them, he made a valuable contribution to the life and witness of the Church of Christ.



BUDDHIST FILM ABOUT JESUS

A Sri Lankan film director, Sunil Ariyaratne is preparing a film about the life of Jesus Christ.

'Buddhism,' he says, 'helps me to take an independent, detached look at the story. The film will have a Sri Lankan identity and will be ready by Christmas if everything goes well.'

BIBLES AND AIDS

School children in Uganda are to receive Bibles with two pages of information about Aids in them. This is part of a government approved Southern Baptist project.

One page includes medical information answering questions like: What is Aids? Is Aids a big problem for Uganda? How is the infection spreading? Are there other ways to get the infection? Who is most likely to get the infection?

Other pages include Bible references in response to: What is God's plan for sex and marriage? How can I control my sexual behaviour? What is my responsibility towards people suffering from Aids? How can I receive comfort if I have AIDS? How can I know I have eternal life if I am dying of Aids?

JAMAICA

The Jamaican Council of Churches has asked Caribbean churches to contribute funds to help Panamanians hurt by the US economic boycott of Panama.

The Council, an ecumenical body noted for its outspokenness on national and international affairs, condemned the boycott, saying it has caused more suffering among poor Panamanians. 'The economic sanctions worsen an already acute political crisis,' the council said.

IN DEBT

If Latin America's foreign debt were divided among its 404 million people every Latin American would owe $1047. Yet that debt is increasing with alarming consequences for many Latin Americans, according to experts.

Nearly 38 per cent of the area's population lives in poverty says the Inter-American Regional Labour Organization. Debt payments consume 30-40 per cent of all Latin American export earnings plus an additional 25 per cent of internal savings. Meanwhile, the amount of capital that has left Latin America for deposit abroad equals 55 per cent of the regions £421 billion debt.

EL SALVADOR

The deforestation of hillsides surrounding San Salvador invites flooding that could endanger the lives of thousands of the capital's inhabitants says UNES a federation of 15 conservation groups.

Irresponsible clearing of trees and vegetation has resulted in the erosion of 80 percent of the country's topsoil, UNES says. The lack of trees impedes water filtration and provokes the types of flash flooding that claimed the lives of 26 people in the department of La Union on June 13.

To prevent similar disasters, UNES says, the country needs to plant hundreds of thousands of trees.

ATHEISM

The number of 'conscious atheists' in the world is estimated to be 187 million according to the International Association of Agnostics and Atheists. They say that the number increases by about 8.5 million each year.

What's happening in the Church around the World

AMAZONIAN RIGHTS

The Constituent Assembly, the body charged with writing Brazil's constitution, has formally recognized the social and economic rights of indigenous peoples despite a vigorous lobbying campaign by mining interests.

More than 200 representatives from 30 ethnic groups went to Brasilia to insure protection for their homelands. The vote to safeguard indigenous interests was seen as a major victory for the tribal peoples of the Amazon.

MINERAL CLAIMS

Nearly a fifth of Brazilian subsoil is tied up in mineral claims, concessions, or investigations, according to a report prepared for the country's Constituent Assembly.

In the Amazon region, 25 per cent of the subsoil is claimed by large mining companies, many of them foreign owned. Those claims cover 33 per cent of the land areas reserved for tribal peoples, the report said.

ANGOLAN COUNCIL

The 10th General Assembly of the Angolan Council of Evangelical Churches met at the Kimbanguist Centre. The theme was 'Saved to Serve'. At the assembly, the general secretary Jose Chipenda, who is now general secretary of the All Africa Conference of Churches, handed over office to his successor, Augusto Chipesse. The Council includes Baptist, Reformed, Methodist, Pentecostal churches as well as Kimbanguist and other independent denominations.

PEACE FORUM

The Catholic Church in El Salvador has invited more than 100 social, economic and popular organizations to participate in a national forum designed to come up with a peace plan that would end the country's eight year civil war.

The forum purposely excludes representatives of the government, armed forces, guerrillas and political parties in the hope of finding a broad-based popular consensus.

'We want to give the people an opportunity to express themselves,' said one spokesman.

The forum's conclusions, which the church views as morally binding, were due to be presented at a televised assembly last month.

SALVADOR'S LUTHERANS

After 30 years of dependence on 'foreign schemes', Salvadoran Lutherans are now organizing their own national and autonomous church. There are 50 Lutheran communities in the country, most of them located in San Salvador's poorer neighbourhoods.

Bishop Medardo Gomez of San Salvador said Lutherans will continue to work closely with the Catholic, Baptist and Episcopal churches. One of the church's principal accomplishments, he said, was the creation of a human rights institute that investigates violations, defends the detained and teaches civil rights.

THE CHALLENGE OF MISSIO

— Sven Ohm's address at the Inauguration Service at Ruschlikon Baptist Seminary in April of the Institute for Missions and Evangelism.

The Century of World Mission

We live in the century of Mission. Never in the history of the Christian Church has the Gospel been as successful as during the last 100 years — as a matter of fact the expansion during the last 30 years is almost unbelievable.

In 1900 there were 50,000 Protestant Christians in South America — today there are 20 million! And the number has grown from five to 20 million during the last 30 years.

There were less than one million Christians in Africa when the first Baptist missionaries arrived in Central Africa — one hundred years later there are around 200 million Christians on that continent. In one century the percentage of Christians in Africa has grown from 8 percent to 48 percent.

We can continue from one continent to the other. 100 years ago there was not one single Protestant church in Korea. Now there are more than 6,000 churches in Seoul, the capital, alone. And the Christians have recently increased their number in a fabulous way — 10 percent in 1970 and 30 percent in 1985.

What role are European Baptists playing in this success of the proclamation of the Gospel? Until three years ago only two European Baptist Societies sent missionaries to Asia, now there are three. And to what extent are we sharing in the planning, the strategy work for World Missions in the future?

Partnership in Mission

We work with sister conventions in other parts of the world. Theoretically, we have in our relations moved from dependence to independence and are now supposed to live in interdependence, mutual sharing in confidence, joint planning and action. But how far have we come? It is of course difficult to speak about interdependence, when one partner is almost totally dependent upon the other as far as finances, personnel, technical experience, and know how is concerned. But what have we done so far to facilitate the development to have independence and genuine interdependence? How much have we learned from our partners, and to what extent are we prepared to let them have a say about our budget, our strategy, our work in Europe? Europe is challenged!

Joint Action in Mission

Are we teaching our sister conventions to have responsibility not only for their own work and life but also challenging them to join us in world missions? Are we planning to reach new groups and nations in cooperation with them? And are we prepared to accept that they might take the lead in such a joint venture?

Joint Planning in Europe

We are as European Baptists challenged to join hands with sister conventions far away — but also with one another. I don't believe that we should form a joint European Mission — the British, the Swedish, the Norwegian, and Danish Baptist should perhaps inspire some other conventions to increase their World Mission responsibilities considerably. But we should do much more strategic planning together, share more of our experiences and encourage one another to continue and expand our World Mission work.

More Responsibility in Europe

We are challenged to take more responsibility for our own continent.

Europe is indeed a mission field — we must work on five continents, also our own! British Baptists are now joining us in co-operation in France and the Orebro Mission joins us in our Mission co-operation in Austria. The theme of the E & E Conference is definitely relevant — Witnessing to the Strangers in our Midst. We should work among Muslims, e.g. in other countries and continents, but not forget those living among us (two million in France), who also are much easier to win for Christ than those bound by the social, cultural, and religious ties in their own country.

We should strengthen the work on our own continent, support those Baptist Unions in need here, even more than we have done. We should not only be proud and happy over the fact that the EBF was the first Continental Baptist Fellowship but we must strengthen the EBF more than ever.

We should strongly encourage our sister conventions on other continents to strengthen their regional co-operation. Baptists in Africa and Central America are bound to have more in common and more to learn from each other than from fellow believers in England or Norway. Which does not exclude close fellowship and co-operation between them and us.

N TO EUROPEAN BAPTISTS

European Baptists have special responsibilities in World Missions – the Baptist Movement was born on the other side of this lake and the cradle of the modern World Mission was placed here, on this continent. Are we today responding to the challenge of Mission to such an extent that we actually take our share of the responsibility for World Mission?

More Missionaries Needed

We speak so much about co-operation with our sister conventions and the significance of partnership missions that we sometimes – as Europeans – forget the necessity of sending missionaries to those parts of the world where only missionaries can spread the Gospel! In this context we speak of missionaries in the sense of those who are sent to cross cultural, geographic, ethnic and language barriers.

Only one fourth of the world's population is Christian, one fourth can be reached by Christians living among them, but of those 50 percent who have not heard the Gospel, 73 percent can be reached only by missionaries or other missionary efforts like TV and radio programmes!

In South India where American and Swedish Baptists work, only 4.7 percent of the population is Christian, a comparatively high percentage. But 95 percent of the Christians in this part of India come from seven castes, while about 400 castes are untouched by the Gospel and cannot be reached by the Christians in India – only Brahmins, of which very few are Christians, or foreigners, not belonging to the Indian caste-system, the Indian society. This is indeed a challenge to us, something many of us have not been aware of and might not fully understand.

In addition, there are many unreached peoples – however you define those groups – and huge groups, like Muslims, the Buddhists, the Hindus, the animists, the Marxists and the atheists and those living close to traditional Chinese religions, that are still untouched by the Gospel of Christ, even if some few millions among them have accepted Christ.

Modern Techniques Should be Used

The seventh challenge to European Baptists that I can see is the use of modern technical means in our modern world. We are very much behind in this development. We are still working as if we lived in the village while the world rapidly moves to the big cities – however much we might do to prevent that movement – and in the same way we seem to live on the bicycle stage, while the world actually is rapidly moving to the time when we move faster than sound. Remember that two billion people can only be reached by radio at this time; remember that the translation of the Bible into a new language can be done in less than 30 percent of the time it used to take by using a computer; and that we can reach a distant village, which took three months to reach only 30 years ago, in 30 minutes by a small airplane today. We shall of course continue to walk from house to house also in the future, but the radio waves and the four wheel drive jeeps as well as the wings of the airplanes and the PC screens can help us to serve the Lord more effectively than ever before – and that is necessary in the world where the number of people grows to such an extent that the percentage of Christians decreases at the same time as the number of Christians increases remarkably.

Ecumenical Co-operation

This task to reach the world with the message of salvation, peace and justice is so great that we need to work together – and together with all Christians. We are challenged to enter into more and closer ecumenical relations. We as Baptists have nothing to lose but a lot to gain from such a co-operation and maybe European Baptists are challenged to show the rest of the western world that the Ecumenical co-operation in certain countries in Africa is an example we should follow.

We as Europeans are challenged to do more than ever before for World Missions. The Baptist International Seminary and the Institute for Mission and Evangelism can definitely mean a lot to prepare and equip future leaders, missionaries and laymen, for their task in Europe and all through the world and bring together those who will in the future work together in various parts of the world. The role of the Seminary and the IME is significant now and will perhaps be decisive in the future.

•PRAYER CALL•

11-17 September
CHURCH WORK IN INDIA

At the end of this year Geoffrey and Elsie Grose will be returning to this country for furlough period prior to retirement. For the last 35 years they have been involved in church work in North India. For over 20 years they have been working in Delhi, for most of that time serving the Green Park Free Church as Pastor. During the last two years much of their time has been given to organizing a programme of Lay Training for the Delhi diocese of the Church of North India. Give thanks for their long years of service and pray for the UK, that they may find an opportunity for continuing fulfilling work and witness.

4-10 September
MISSION HOUSE

Those who work in the Mission House in London are a vital part of the BMS. Sometimes when busy with the daily routine it is not easy to remember that the work there is all part of sharing in God's mission for the world. Pray that each one may feel and know that they are all vital members in the sharing of the Good News to the world. Give thanks for those who so faithfully serve – secretaries, typists, artists, computer operators, printers, despatch workers, canteen staff, voluntary helpers.

18-24 September
ACCEPTED CANDIDATES

Give thanks for those who have been called by God to service overseas. There are more than 30 accepted candidates, some in training at Selly Oak, Birmingham, others doing various short courses, gaining experience in church placements, or other professional situations. Some are waiting for visas to be granted. This time of preparation is important, pray that they may be very conscious of God's continuing guidance and enabling and the assurance of the sufficiency of His grace for all the way ahead.

25 September-1 October
PRAYER FOR EUROPE

In praying for overseas, we can easily forget to include the rest of Europe. While the church around the world is growing, the church in Europe is declining by three million people every year. Unemployment, materialism and an individualism that leads to isolation are real problems in western Society. But the church is working with these problems. The BMS is privileged to serve with the French Baptists in church planting and evangelism. Let us pray for all European churches, that they may share the same vision for a Europe that knows Jesus Christ; the European Baptist Federation, its Secretary, the Rev Knud Wumpelmann, and our own personal commitment to share the living Jesus Christ in our churches, country and continent.

·PRAYER CALL·

HIS NAME IS TODAY

We are guilty
of many errors
and many faults,
but our worst crime
is abandoning the children,
neglecting the fountain of life.
Many of the things we need can wait,
the child cannot,
right now is the time
his bones are being formed
his blood is being made
and his senses are being developed,
to him we cannot answer,
'Tomorrow'.
His name is 'TODAY'.

Gabriella Mistral
Chilean Nobel Peace Prize winner

Lord,
open my eyes to see your truth,
open my heart to receive your truth,
open my life to live your truth
in my life for your glory.

From Yes March 1987

Jobless artisans

'There's no work; don't insist,'
reads the sign.
The master carpenters are over there
driving nails into the silence.

There's no work; don't insist!
The mother shouts,
rough hands face each other,
rub together;
oak door, pine door;
desperate silence of the hammers.

But why is there no work?
Hey, they say they're going to be hiring . . .
but maybe . . .

The right hand says:
there's no bread,
There's no money,
says the left hand.
Then sell your chisel . . .
'My chisel?'
The two hands twitch.
It will only bring enough
to pay for the two-way bus trip.

'Well then,
sell your hammer, too, man . . .'
The calluses on the hands protest.
The rough hands
once again back home.
He picks up the smallest boy.
And bounces him on his knees.
The carpenter crys.
But don't look at him, please.
The carpenter is a fervent macho.

His woman says: 'Remember where you fell
off that
scaffolding . . .?
Go see if there, maybe . . .'
Silence.
'Then you'll have to sell
the hammer and the saw, too . . .'
Silence.

She looks away. She says nothing.
Only the woman's hands say:
'We'll make it somehow.'
The carpenter caresses the wood
of the table.
They've driven a nail through
the Nazarene' soul.

Esteban Gumucio

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

Charles Coulridge

TV SERVICE

The morning service on ITV on Sunday 25 September will be from Christchurch Road, Worthing. Led by BMS Chairman, Vivian Lewis, it will have a strong missionary emphasis with both serving and retired BMS missionaries taking part.

South Lodge, the BMS home in Worthing for retired missionaries will be featured in the broadcast and a film crew visited the home in August to interview the wardens and residents.

SPLASHING OUT FOR BMS

March's *Herald* cover, 'Water, water everywhere', had a special meaning for Charles Coulridge as he trudged through the Yorkshire countryside and the rain fell day after day.

It all started as he approached his 70th birthday. The idea came that he could perhaps do a 70 mile walk to celebrate as a thanksgiving to God for all those years.

Near to York, where Charles, 27 years a BMS missionary in Zaire, and Hazel, also a former missionary, live, is a tailor-made walk known as the 'Ebor Way' which is exactly 70 miles long. It runs from Helmsley to Ilkley, passing through York. Charles completed the walk just in time to celebrate his birthday.

Charles is moderator of Malton Baptist church and a member of the Acomb church in York and at various stages of the walk he was joined by several of the church members. He managed about twelve miles a day during six days of prolonged showers and heavy storms. This all emphasised the slogan on his T.shirt, 'Baptists are wet – all over.'

Charles not only walked as an act of thanksgiving, he wanted others to benefit as well. He was sponsored and has so far raised £865 for the water project in Zaire which will provide much needed supplies for our hospitals. He is hoping to reach £1,000.

STAMPS FOR BMS

Please note that
bulk supplies of stamps
should no longer
be sent to Rev Roy Cave
in Cambridge

In future, bulk supplies of stamps
should be sent to:

Mr A E Draycott,
46 Trinity Road,
Stotfold,
HITCHIN,
Herts SG5 4EQ

JANET BENTLEY

Janet Bentley is a doctor. She says that her call to overseas work did not come in any dramatic way but more as a series of promptings which would not go away.

'My parents are Christians and I was taught at an early stage about the love of God for the whole world. I accepted the Lord as Saviour at a young age and was baptized at Welling Baptist Church at 12 years old.

'At many mission meetings over the years I have felt a quiet prompting to consider overseas service and my decision to be a doctor was made believing that it might be a career leading itself to overseas service.

'I have, at times, wished that there might be a loud, unequivocal message from the sky mapping out my future, but I believe that God has told me to trust Him and step out on the path that seems to be His will, relying on His promise to say "This is the way: walk in it" (Isaiah 30:21) should I try and deviate from His will.

'I am happy that both my church – Welling Baptist – and the Candidate Board of the BMS have felt able to support my call to overseas service. I am looking forward to the period at Selly Oak and the tropical medicine course in Antwerp. I pray that I will know how to use the training time wisely so that I will be equipped for the particular tasks that God has called me to in Zaire.'

Janet has worked overseas. She undertook her medical elective in South India with the Leprosy Mission.

JANET CLAXTON

Janet and David Claxton went to Zaire in the 1960's where they served in Kisangani, or Stanleyville as it then was. After David was killed by bandits, Janet and her children returned home to Britain.

'I have often said that I hoped to go back to Zaire when my children were grown up,' Janet said. 'It is easy enough to say when it's not practical to do anything, but very different to face up to the challenge of taking action. Once both my sons had left school five years ago, I began to look around at other possibilities, but the doors remained firmly shut.

'Perhaps unconsciously the change began when I went to the Summer School at Massy, France, last year. I went out of interest, discovered that my French was not as rusty as it might have been and realised that teaching in Zaire again could not be ruled out on language grounds.

NEW MISSIONARIES

Four new missionaries and one former missionary were accepted by the General Committee in July for service overseas.

DEBBIE AND GRAHAM ATKINSON

Many times during his teenage years Graham, a child of the manse, thought about full time Christian work. He first thought of studying agriculture with a view to using his training overseas. But then he changed his mind and took a degree in Physical Education.

However, the thought of full time Christian work did not go away. Debbie and Graham often discussed the question.

'But we began to think a little more seriously about it after we were married in April last year.

'A friend of ours went to Nepal in December 1986 to work as an engineer for UMN. We kept in touch and through letters shared our thoughts. Our main concern was, "How could a PE teacher be used on the mission field?" To our amazement our friend sent news of the urgent need for a PE teacher and a science teacher (Graham's second subject is science) at Gandaki Boarding School in Pokhara, Nepal.

'So we had to do something more serious than thinking and discussing or ignore the possibility that God was speaking to us. After prayer and sharing with our local fellowship, Christian friends and family and many letters between UMN, BMS and ourselves, it became clear that God wanted us to go to Nepal.

'We are looking forward to going to Nepal early in the new year, fully assured that this is where he wants us to be.'

Debbie and Graham are members of Stockton Baptist Tabernacle although, while teaching in Leicester, they have enjoyed the following of Friar Lane and Braunstone Baptist Church, Leicester.

Debbie is a nurse who has specialized in working with the mentally handicapped. It is hoped that she will be able to do some hostel work whilst in Nepal.

JOY RANSOM

Joy is a member of the Bridge of Don Baptist Church Aberdeen where she is involved in Sunday School and Scripture Union work.

Joy is a primary school teacher who did her university training at Newcastle. After missionary training at St Andrew's Hall, she is hoping to leave for Nepal in July next year to take up a teaching post with the UMN.

'More responsibility in my home church reminded me that in God all things are possible when it is His will. The challenge was before me and I knew I had to accept it.

'Family and friends have been both encouraging and supportive as I prayerfully explored the way ahead – a way in which the doors opened before me this time. I am eagerly looking forward to both a few months of preparation – being the student instead of the teacher for a change – and then making my small contribution to the education of young people in Zaire in body, mind and spirit as I try to share the love of God through all aspects of life.

'I know it will not be easy, but I don't go in my own strength. My faith has seen me through difficult times in the past and I believe that my Lord will give me the necessary strength to cope with whatever He requires of me.'

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

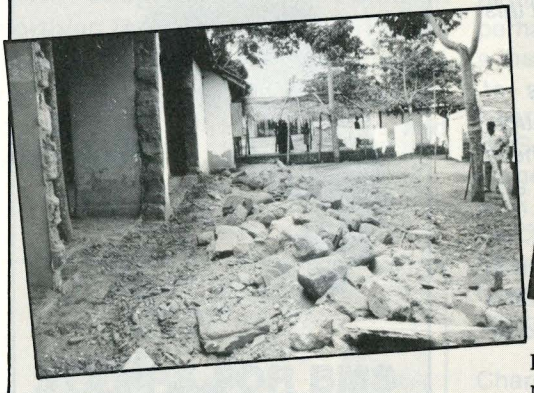
MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

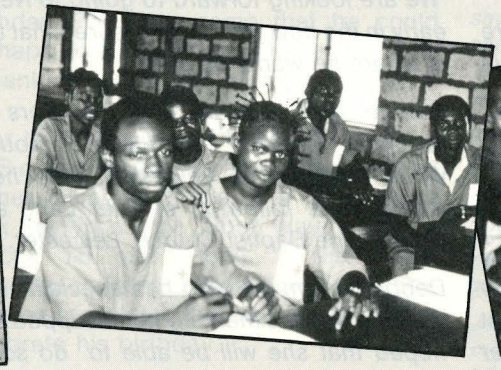
HAVE YOU SEEN OUR 1988 AUDIO VISUAL PRESENTATIONS YET?

HOME FROM HOME – S160

This is a tape-slide set linked with this year's BMS Women's Project.

See how the hostel for missionaries' children in Sao Paulo, Brazil, plays an important part for missionary families and the work of the church in Brazil.

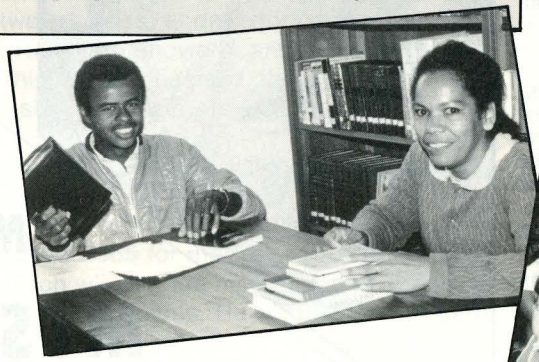




THE PIMU PLAN – S158

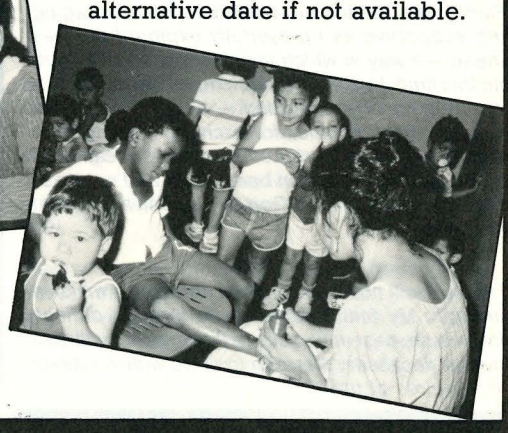
A tape-slide set for use along with other material for the 1988-89 BMS Young People's project.

Pimu, in the Equatorial Region of Zaire, needs a new hospital! After 50 years, this isolated hospital has to be rebuilt. See life at the hospital and the help it gives to the local community. Get your young people involved in learning about the church and people in this part of the world and raising money to help them. There is a Pimu Plan Pack for use with this project.



NO LONGER PASSING BY – S138

This tape-slide set concentrates on the wider ministry of the church in Brazil illustrating how it is helping people in the community. Like the Good Samaritan the church is 'no longer passing by' but is stopping to minister to people in the name of Christ.



VHS 158. This is the video version of this tape-slide set presenting a fast moving visual approach.

To order any of these productions write to:

Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

stating date required and alternative date if not available.

MISSIONARY MOVEMENTS

Departures

Miss C Whitmee on 15 July to Balangir, India.
Mrs S Samuels on 19 July to Delhi, India.
Mr & Mrs I. Walker on 21 July to Campinas, Brazil.

Arrivals

Miss A Bothamley on 22 June from Vellore, S. India.
Rev and Mrs G Lewis on 23 June from Rangpur, Bangladesh.
Dr and Mrs D Masters on 24 June from Bolobo, Zaire.
Dr S Green on 24 June from IME, Kimpese, Zaire.
Miss I Strang on 24 June from Kathmandu, Nepal.
Rev and Mrs E Westwood on 25 June from Rio de Janeiro, Brazil.
Miss B Olding on 1 July from Kinshasa, Zaire.
Miss R Montacute on 1 July from Kinshasa, Zaire. (Private visit.)
Dr T Bulkeley on 1 July from Kinshasa, Zaire.
Mr and Mrs R Cameron on 5 July from Pokhara, Nepal.
Rev and Mrs N B McVicar on 11 July from Dhaka, Bangladesh.
Miss V Hamilton on 13 July from Dhaka, Bangladesh.
Mr and Mrs R Hoskins on 15 July from Bolobo, Zaire.
Miss A Horsfall on 19 July from Kisangani, Zaire.
Mr C Pavitt on 21 July from Luanda, Angola. (Holiday.)

Birth

On 17 June 1988, in Zaire, to **Drs C and M Burnett,** a son Duncan Craigmile.

Marriage

On 18 June 1988,**Miss Yvonne Errington** married **Mr Bernard Liddell.**

Deaths

On 26 June 1988, at Rotherham, **Mrs Olive Amy Rose Griffiths** (widow of Mr H Griffiths) who served in India and Bangladesh from 1930-58.
On 3 July 1988, at Shrewsbury, the **Rev William Cranston Bell,** MA, who served in China and Trinidad from 1931-72.
On 15 July 1988, at Bishops Castle,**Mrs Eileen Dorothy Bell** (widow of the Rev W C Bell), who served in China and Trinidad from 1940-72.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 14 July 1988.)

	£
Mrs C A Allwright	1,238.76
Miss L E Claydon	25,719.39
Miss F M Cole	16,000.00
Miss H E Dyke	3,825.00
Miss K M Farmer	22,039.05
Miss M V Harrison	459.18
Mrs G C Littlejohn	500.00
Miss A E Powell	2,572.55
Mr J E Singleton	200.00
Rev G Soddy	16,200.00

General Work

Anon: £5.00; FAE Aberdeen: £15.00; Anon: Darlington £22.00.

- You've heard about **Operation Agri.**
- You may know about the work of the **Missionaries' Literature Association.**
- You probably know someone living in accommodation provided by the **Baptist Housing Association.**
- Some Baptist friends who are poorly-sighted receive taped messages of denominational news, including extracts from **Missionary Herald.**
- But did you know that all these activities were started by, or are functions of, the **Baptist Men's Movement?**
- **BMM** is active in many spheres of service including a Mission to Men through the work of local Men's Fellowships and the individual Personal Members.
- Would this not be a good outreach for your own Church? Or for you personally?
- Contact the National Secretary, **BMM,** at **93 Gloucester Place** for further information and literature.

BMM

NOTICES

BMS ENGAGEMENT CALENDAR 1989

'MISSION IN CHRIST'S WAY'

Full colour photos of BMS linked work overseas

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Tuesday	**13 September**	Bognor Regis Baptist Church, Victoria Drive.
Wednesday	**14 September**	Iford Baptist Church, Bournemouth, Old Bridge Road.
Thursday	**15 September**	Maidenhead Baptist Church, Marlow Road.
Friday	**16 September**	Canterbury Baptist Church, St Geoges Place.

**** Each evening at 7.45 except Iford at 7.30****

Learn about

The importance of mission in the church Combining local, national and international interests.
The people who should be involved.
Fostering mission concern and support.
Programmes and projects.

For further information contact:

Leslie Gregory **Tel: 0342 311804**

NEEDED OVERSEAS

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Logistics officer.
Electrician (short-term).
Doctors for rural medical centre
Secondary school teacher.
Nurses for hospital and rural health work

BRAZIL

Pastoral couples for evangelism, church planting and urban work.
Hostel parents for missionaries' children.

BANGALDESH

Pastoral couple or Pastor for evangelistic and lay training work.
A Doctor for a medical centre.

NEPAL

Primary teachers for missionaires' children.

For further information please write to:

The Personnel Secretary,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA

MISSIONARY

HERALD

October 1988

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GHEISTRASSE 31
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EL SALVADOR

20p

Editorial Comment

IT's hard to keep up with the disasters that are happening worldwide at the moment. Floods and famine in the Sudan; floods in Bangladesh; floods in El Salvador; and an earthquake in Nepal and North India. Each time we hear of a need linked with one of our partner churches or organisations we try to respond with adequate help from the BMS Relief Fund, but it can never be enough.

The tragedy of Bangladesh is that it is suffering, as we pointed out in August's *Herald*, from the cutting down of the trees in the Himalayas. Until that is remedied, it seems that Bangladesh will be having yearly floods on a disastrous scale. Can we keep it up, this concern for the needs of our brothers and sisters overseas?

At one time, in September, the telephone at Mission House seemed to be continually ringing. Churches and individuals were searching for news and wanting to know what they could do to help. How encouraging this is! Especially when some are suggesting that we are in danger of suffering from compassion fatigue. Perhaps that is why the General Secretary of the Bangladesh Baptist Sangha (Union) could cable us, describing the problems that country is facing, and then end by saying: 'Prayerful support requested.'

So praise God, Baptists seem not to be suffering from 'compassion fatigue', whatever that is. All the signs are that Baptist churches are still prepared to 'go the extra mile', to take time to pray and to link their prayers with sacrificial giving.

MISSIONARY HERALD
THE MAGAZINE OF
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93/97 Gloucester Place, London W1H 4AA
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MISSIONARY
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

SPEAKING FOR THOSE WHO CAN'T SPEAK FOR THEMSELVES

Baptist churches in El Salvador are playing a vital role in the cause of peace.

'We are not separate from what is going on in the country,' said Maria Josefa Hernandez (Josefita) when she visited Mission House in London.

'It is very important for young people to realise how important it is to be struggling for peace and justice, but not with weapons. The only armament we are using is the Word of God – the two-edged sword. We have a programme of education about peace based on Bible teaching,' she said.

Josefita

'We want our young people to grow up in an atmosphere based on Biblical truths and where there is hope for the future.'

Josefita is Young People's President of the El Salvador Baptist Association. She came to Britain in July to attend the Baptist World Youth Conference in Glasgow.

'It was very interesting at the Conference to meet people from different countries and backgrounds. Those of us from Spanish speaking countries had several opportunities to get together.'

Speaking of the work among young people in El Salvador she said that the distinctions between age groups were not very marked.

'Young people and older people in our churches work together. It is important to be working as one united body.

'The young people have started a project called the Centre for the Protection of Young People. It supports young people against military recruitment. Children of ten years of age are being forcibly taken out of schools and made to join the army. It is sad because such children have no childhood at all.

'First of all we get to know the legal situation because this forced recruitment is happening against the country's constitution. Anyone between the ages of 18 and 30 can join the army voluntarily, but the age limit is not being adhered to. Younger people are being press-ganged and they tend to be from the poorer families in the rural zones.

'So we are speaking for people who cannot speak for themselves – speaking out for their human rights.

'We also help by supporting those who have had to join up and are in the army now. Obviously they don't want to be in the army so we visit them and help them spiritually. Sometimes we give financial aid. We also provide companionship for parents who are now without their children.

'We think this is a wonderful opportunity for young people – Christian and non-Christian – to get together to work for peace and justice.'

'Young people don't travel very much because of the forced recruitment to the army. Girls too find travel difficult

'If someone comes to us from Britain they can teach us from all the Biblical knowledge they have. Whereas we can teach you how to live together and love each other. We can both learn.'

because there is always the danger of rape and anyway they are suffering because their boy friends are in the army.

'This means we can't often get together as Baptist young people. So we are training youth leaders so that they can work in their own churches.

'Each month we have workshops where we teach people in reading, basic health care, peace work as well as doing Bible study. We are using Bible study material prepared by the Mennonite Church. We are teaching people that they don't have to use weapons and kill each other. We are helping them to think in a different way.

Josefita said that Baptists in El Salvador are grateful for the support Baptists in Britain are giving.

'The Church in El Salvador is taking up the role of being peacemakers. It is very important that people from other countries can see the situation in El Salvador and help because they are Christians, because they feel something inside them to support and encourage them.

'We appreciate the new link we have with you through David Mee. We like it because we are supported by Christians in Britain in a practical way through someone we can see.

'David is working in a pastoral role and as a teacher of children in one of the most dangerous areas in the east of the country. He has got involved not only with the church but with the wider community of people living around the church.

'There are a lot of refugees in his area, people who have had to leave most of their possessions behind in the guerrilla areas.'

Josefita spoke about the priorities of the El Salvador Baptist Association.

Children in local orphanage

'The faith of the people of El Salvador is based on the fact that one day there will be freedom and our country will be at peace.

'As the country is going through a lot of changes at the moment the church wants to be involved in them. Obviously there are different kinds of churches. Some are in quite wealthy areas where the members have their own houses and cars. But out in the rural zones people just haven't got anything. The warring within the country means that they can't harvest so they've no food to eat.

'One of our main aims is to give people in the rural areas a full education, not just Biblical teaching, but dealing with health and literacy as well.

'This education is not just for children. Many young people have missed out on any type of education. In this we are working together with the other churches – the Mennonites, the Lutherans and the Episcopal church.

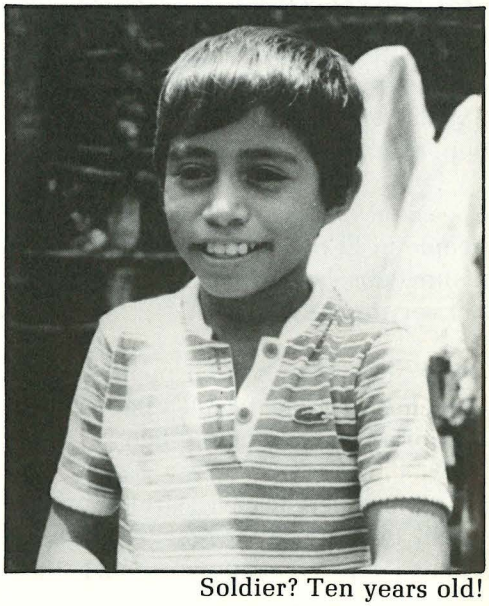
She spoke about the Nazareth church, just outside San Salvador, where she is a member.

'We have a membership of 77 people, but the church is big enough to hold 200. Our Sunday congregations are between 120 and 150 people.

'We visit the shanty areas where the poor are living. We help people to read and give out Christian literature. We also take basic food, like rice, to them.

'We have an orphanage linked with our church. The young people visit it regularly. The most important thing for the orphans is to show them love because they haven't got parents of their own. The children are happy when we go and give them big hugs and sing to them.

'There are about 100 orphans in the home ranging from two months old to about 20 years. Many of them have come in as refugees because their parents



Soldier? Ten years old!

'Most Baptist Churches in El Salvador are in rural areas, scattered widely over the country, both in government and guerrilla controlled areas. This makes communication very difficult. Sometimes telephone lines are cut, but sometimes people can actually get through to see the churches in person.'

have been killed. We have 25 official workers apart from the young people who go to help as baby-sitters and nurses.'

The women's meeting is one where the women seek to help each other.

'The married women with children teach the younger women how to manage a home and how to cook. They give sex education, not so much family planning, but more like sharing their own experiences so that the younger women will know what to expect. There is, of course, Bible teaching as well.'

The men's meeting is also involved in the community.

'They go to people whose houses have been destroyed. They visit the sick. They make contact with refugees and give help and comfort.

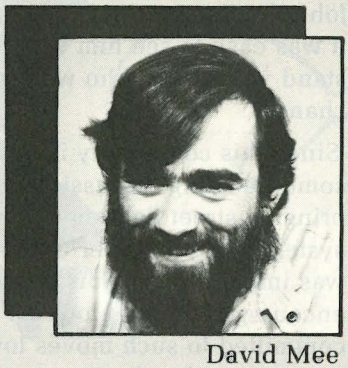
'Once a week the families of the church meet together. We share our problems and those things we are pleased about and we pray together. It's very good because we get to know each other. As well as praying for ourselves, we pray for the Christians of El Salvador and for Christians all over the world. Every day we pray for peace in our own lives.

'At our Sunday family service we sing a lot. Many of our hymns are based on peace because it is right to have your own internal peace first and peace is important in the country. In the evening we have an evangelistic meeting to which people can invite their friends.

'Thank you for the opportunity to talk about El Salvador. We would like you in Britain to know that in the Church in El Salvador we are working as a united body, young and old together and across the denominations, for peace and justice in the country. The faith of the Christian people in El Salvador is based on the fact that one day there will be freedom and it will be a peaceful country.

'The El Salvador Baptist Association has about 7,000 baptised members and perhaps a total worshipping community of 10,000.'

STANDING WITH THE COMMUNITY



David Mee

David Mee has recently spent two weeks at the Seminary in Santa Ana at the invitation of the El Salvador Baptist Association.

'It was very good to be there and to mix with the students and some pastors who joined us,' David says.

'That two weeks has made me feel there is a tremendous hope for the Baptist Churches here, seeing such committed, and realistically so, young pastors. They have a very impressive grasp of the Bible, the reality of the Central American situation, and in very patient and effective ways they are helping the churches to respond to the challenges and demands of their context.

'It's very refreshing to hear people taking the local, national and international situation into consideration when trying to discover what might be an appropriate way of living and working with the Gospel in the churches here. It is so different from some of our British churches which often seem unable, or unwilling, to look beyond their own gutters and leaking roofs, yet without the excuse of overwhelming pressure from US cable evangelists or military threats which have turned many of these churches into other-worldly centres.'

David Mee is now based in the east of El Salvador.

'A group of Baptists were displaced five years ago from their homes in Nuevo Eden de San Juan in the province of San Miguel. They moved across the Rio Lempa and some stayed just on this side of the river, building homes from mud and sticks, planting what they could in a very dry scrubland and fishing.

'A smaller group moved even further away, one and a half hours' drive down a dirt road to the capital of Cabanas province, Sensuntepeque. It's here I am to live, at least for now, to develop a relationship with the group here.

'The community in the town numbers about 20, over half are children and they meet together in a house on the edge of the town. The worship is frequently interrupted either by the chickens that wander through or the helicopters that drown us out from above.

'Sensuntepeque will get most of my time at the moment because it's not easy to get to Nigueresque without private transport and since it's in a kind of no-man's land between areas held by the two armies it's n t wise to wander about on my own there.

'So I'm working with a small group of a handful of adults and more than a handful of children.

'We've been looking at the story of John the Baptist and acted it out a bit. It is good to be with a group of people who refuse to sit back and listen to sermons, but are more than willing to get stuck in themselves. Very quickly they reidentified the various emperors and governors in the story as present-day political figures.

'John became an El Salvador country dweller who was chosen to do his job of prophecy because he was able to hear God and to understand what was going on. Unlike the other figures he had nothing to lose and so was open to new possibilities.

'More revealing were the comments on John's words to the tax collectors, the soldiers and those who had more than their fair share of the world's goods. The congregation spoke his words for him long before we wondered what John was recorded as having said.

'These people face real issues and expect their Bible to address those issues in real ways. Unequal shares of resources, robbery and fraud by public servants and abuses of power were, for them, all addressed in the story of John the Baptist. And in Jesus' baptism it was easy to see him wanting to stand with those who were looking for changes.

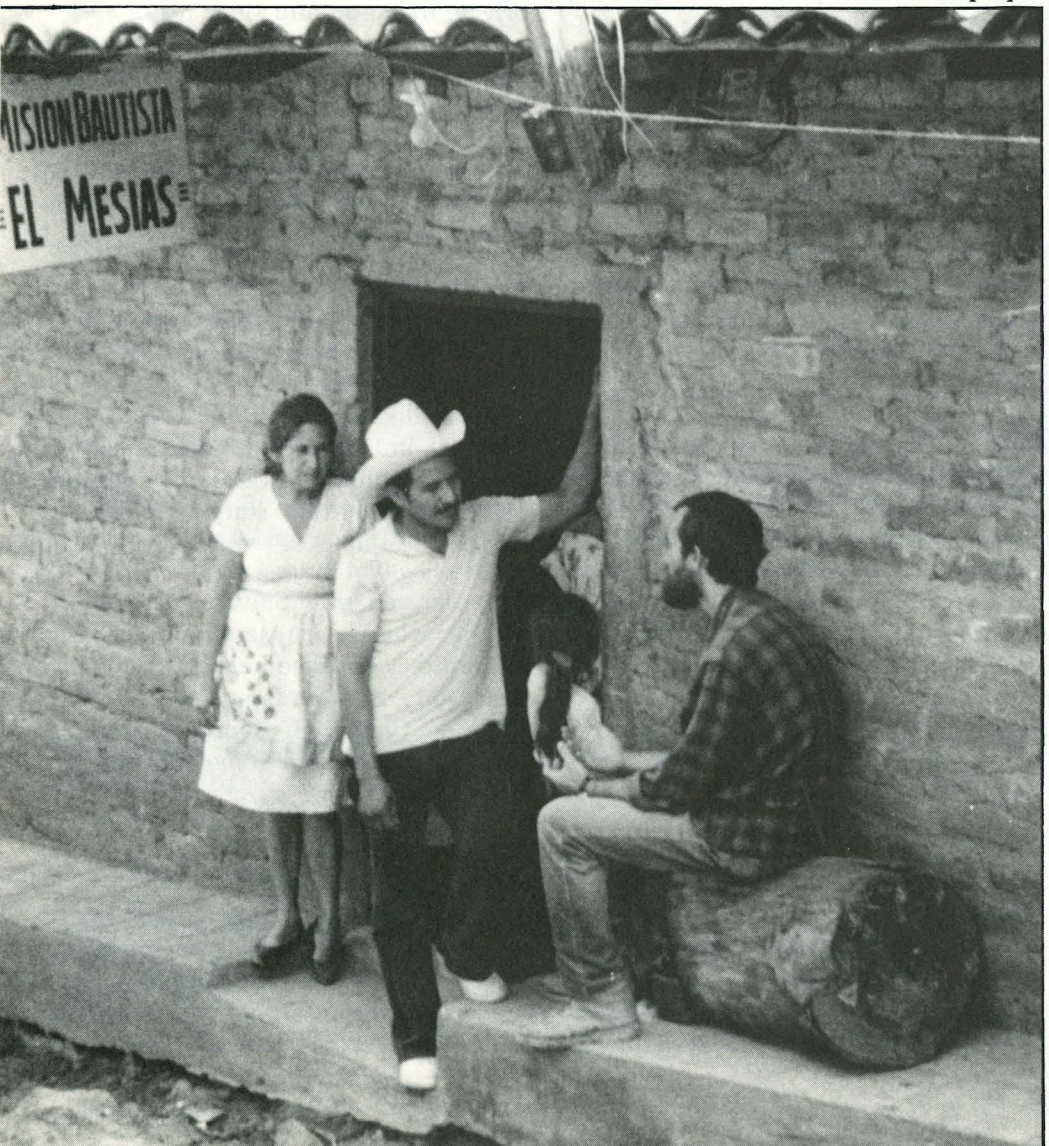
'Since this community is involved in some fledgling discussion about bringing street lighting and a sewage system to their corner of the town, it was important to know that their faith encourages them to look for and be committed to such moves towards community development.

'It was no surprise to them whatsoever to recognise that the word of prophecy came from outside the centres of wealth and power, from the desert, the margins and forgotten places. For them that means that they expect to hear it in Sensuntepeque in the poorest corners.

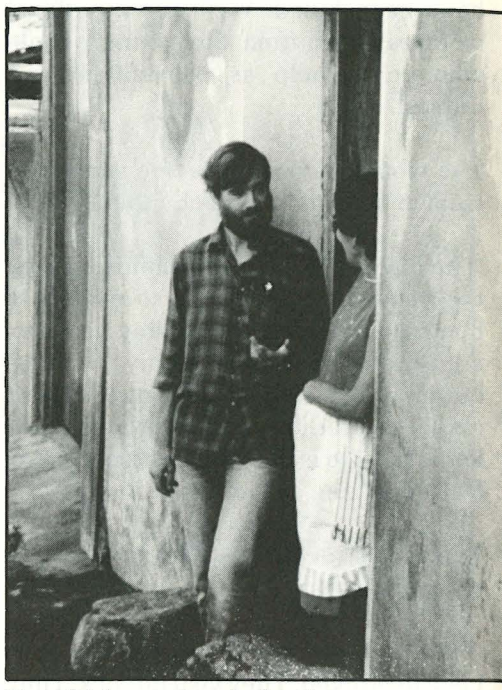
'When I asked what they understood as "Good News" for them they told me that being able to study the Bible together and discover themselves in it, knowing that they have, so far, survived a war which in the last eight years has killed close to 70,000 people and left many more refugees in foreign lands; that they have houses and food and as displaced people that's no small thing; that in the presence of their God they are not alone, forgotten or uncared for, and that in all of that there are signs of community growth as together they are working to transform themselves and their neighbourhood into something new and better; that, they said, is good news.'

On the subject of prayer, David Mee says he has been reading Charles Elliot's *Praying the Kingdom.*

'It's one of the most helpful and formative books I've read on prayer. If I knew that BMS supporters were being encouraged to pray for us in that way I'd feel it was far less of an individualistic effort on my behalf, but much more of a committed response to the people I'm here for.



House used as church at Sensuntepeque


David Mee out and about

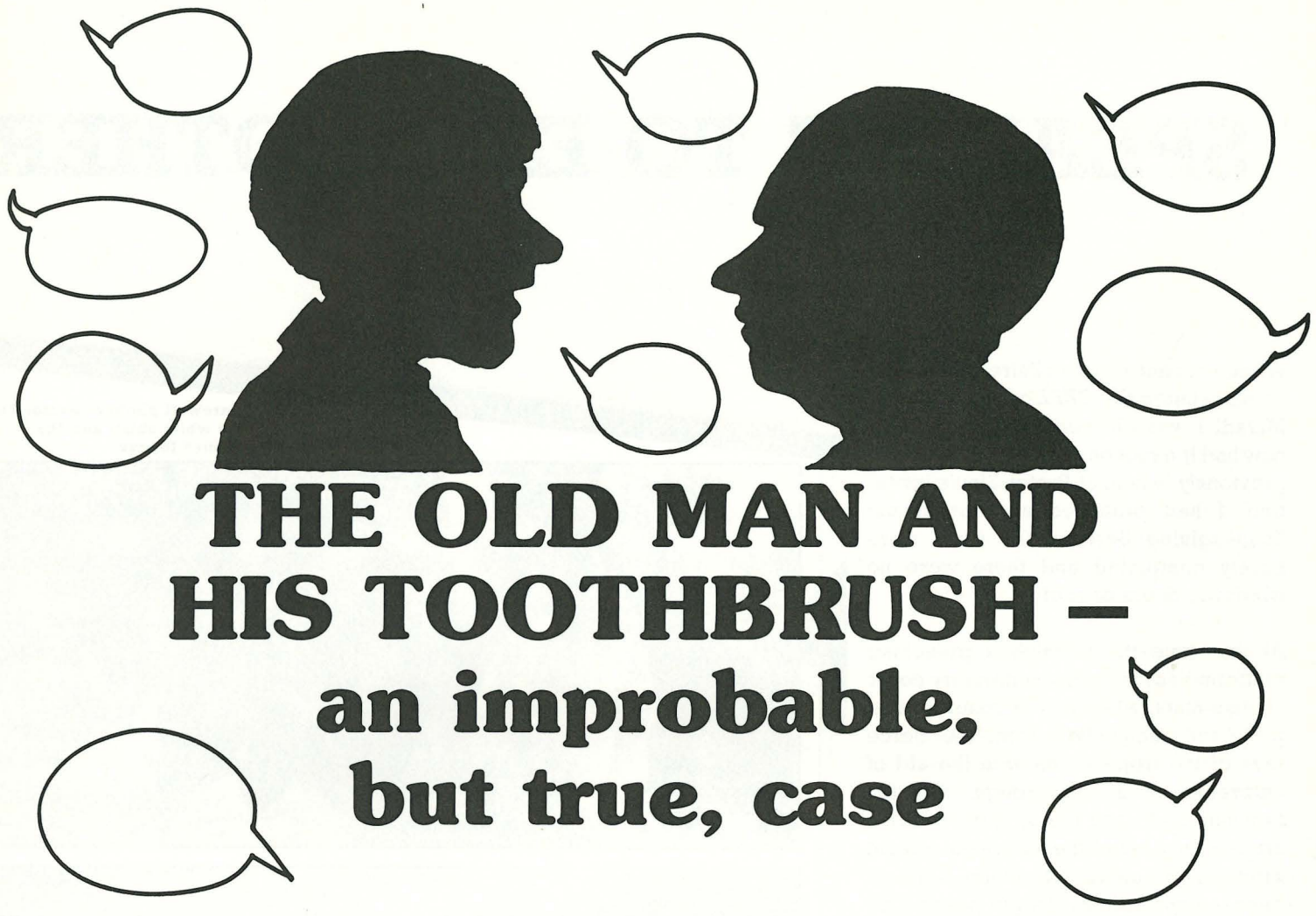
'I am not here just to see if I can survive in a difficult situation, but, in some way, to stand with the community here who are living daily the difficulties of modern Central America.

'If I ask for prayer for anyone, it's for them first, for the people themselves and for the seeds of hope they are planting and guarding, often at great cost.

'Then for those who are trying in all kinds of unpleasant ways to destroy those signs of change and moves towards a more just society; for those who, in far-off centres of power, either don't understand or don't care what they are doing to the very people who provide their bread and butter.

'Then for those in Britain who have such influence – or could have if only they would recognise more fully their responsibility and commitment as members of the same Body of Christ that's struggling here to bring the Kingdom into being – that they may understand their role and find ways of responding to it.

'Then, last of all, prayers for one single, British missionary who finds himself in the middle of a very seminal situation surrounded by genuine and unspectacular saints who know what being faithful and hospitable is all about.'



THE OLD MAN AND HIS TOOTHBRUSH – an improbable, but true, case

Pastor: The deacons from your village have suggested that you should be put out of church membership. Why is that?

Old man: *Well, it's because of my toothbrush.*

P. Sorry! Did you say 'toothbrush'?

O. *Yes.*

P. Why would they want to put you out of the church because of a toothbrush?

O. *Because my son turned it into a fetish.*

P. This really isn't very clear. Let's go back to the beginning. What sort of toothbrush are we talking about?

O. *Oh, it's not a real toothbrush, just a chewed twig for scrubbing teeth.*

P. Just an ordinary twig?

O. *No, it came from a special bush. Everyone knows that twigs from that sort of bush make good toothbrushes, and keep teeth whiter.*

P. This isn't a dental commercial, thank you. Now, what did your son do with that twig?

O. *He made it into a fetish.*

P. What kind of fetish?

O. *A necklace. He cut the twig into small pieces and threaded them on to a string.*

P. Why would he want to use a toothbrush for that?

O. *Everyone knows that the wood of that bush makes a very good fetish. It protects you from evil spirits.*

P. Did you use the fetish?

O. *No, I'm a Christian.*

P. Did you give your son permission to use the toothbrush?

O. *No. I didn't even know he had got it. I think he must have taken it while I was out.*

P. Does he live with you?

O. *He's over thirty, married, and has his own home in the village.*

P. Has he been put out of the church as well?

O. *He isn't a Christian.*

P. Why do the deacons want to put you out of the church?

O. *My son told them he got the fetish from me.*

P. Did he?

O. *I suppose so – it was mine, and he got it from my house. But when I had it, it wasn't a fetish, just a toothbrush.*

P. Another time, when you want a toothbrush, try and find a twig that doesn't have magical powers as well.

SPEAKING TO EACH OTHER

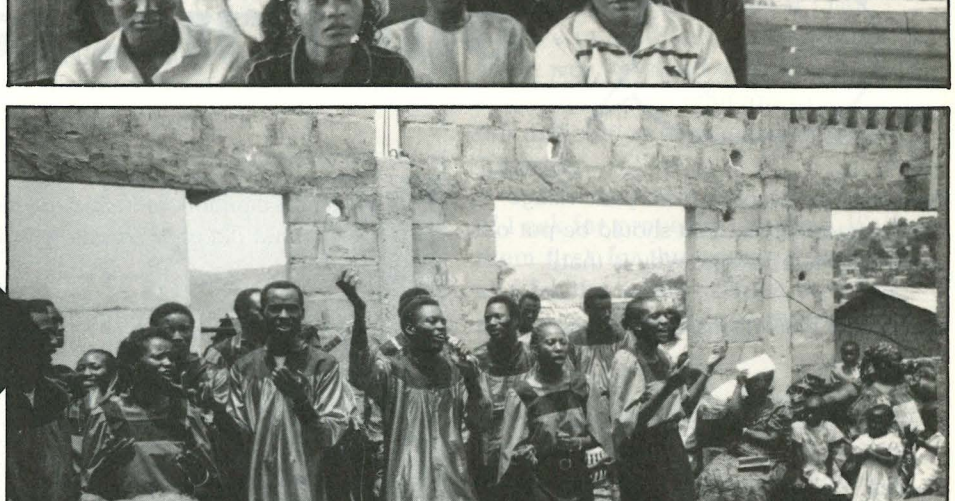
When a recent visitor to Zaire told me that he had visited the CBFZ congregation at Matadi I was pleased to hear that they now had the roof on their building. A year previously, when, at Pastor Zinu's invitation, I had preached at their annual Thanksgiving Service, the walls were barely completed and there were no windows, doors or roof.

At that time the unfinished preaching platform had, at least, a temporary cover of rush mats, whereas the congregation protected themselves from the fierce rays of the tropical sun with the aid of umbrellas. The few, rough, wooden benches had soon filled, and as others arrived they found themselves a cement brick to sit on, or stretched a plank between two bricks. People passing by had no difficulty hearing the singing and the Gospel message that was preached, for it was virtually an open-air service in that street of simple houses, closely packed on the Matadi hillside.

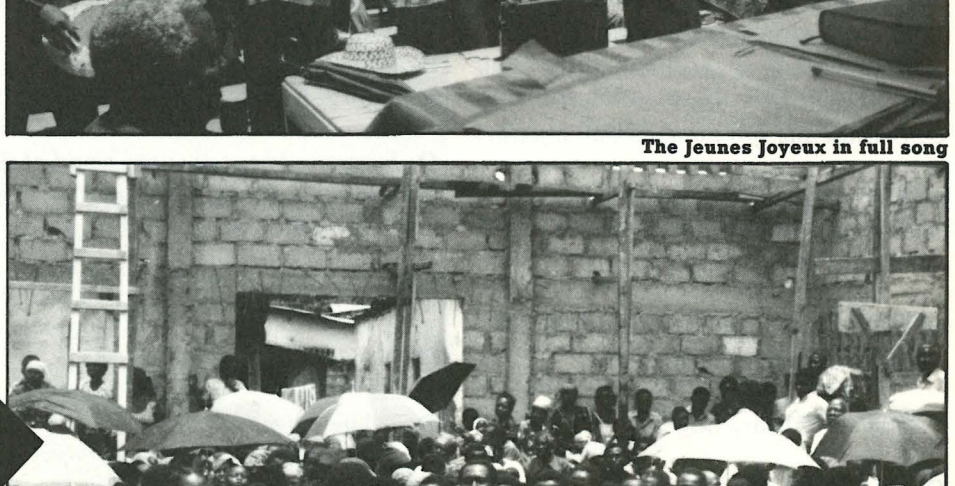
One of the choirs from Kinshasa, the Jeunes Joyeux (Joyous Youth), with a desire to encourage the Christians at Matadi in song, had travelled with me. As they sang to electric guitars, it was necessary to pass a lead to the house next door and 'borrow' electricity. Their rhythmic songs really had the women dancing down the aisles to place their special offerings in the large basket provided. During a temporary cut in the electricity supply one of the church's own choirs took over. There proved to be time, in fact, for every choir present to sing, for the offering took a good three-quarters of an hour, as different groups came forward in turn.

A graduate from the Protestant Faculty of Theology in Kinshasa, Pastor Zinu was only in his second year of ministry, yet there were already signs of God's blessing. His presence had encouraged other pastors in Matadi, and he was getting the opportunity to preach on local radio. The little CBFZ congregation had grown, both in numbers and confidence.

Farewell photo of Pastor Zinu (in white shirt) and the Jeunes Joyeux



The Jeunes Joyeux in full song

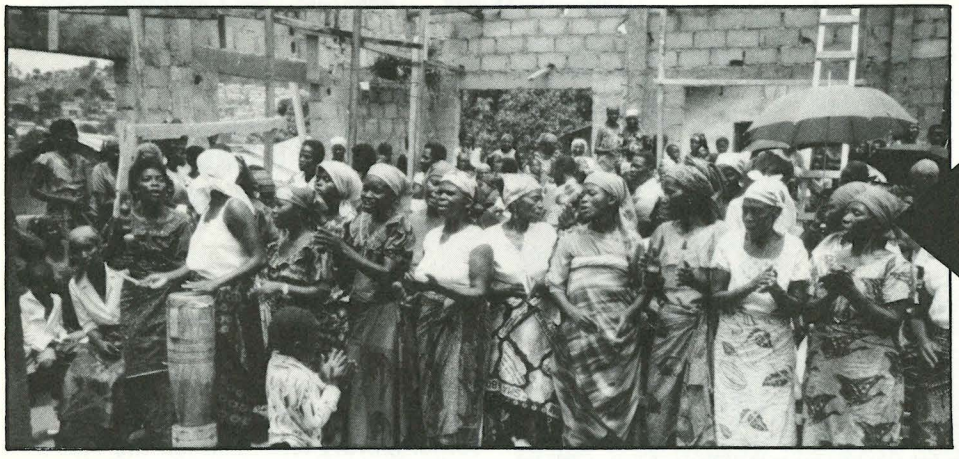


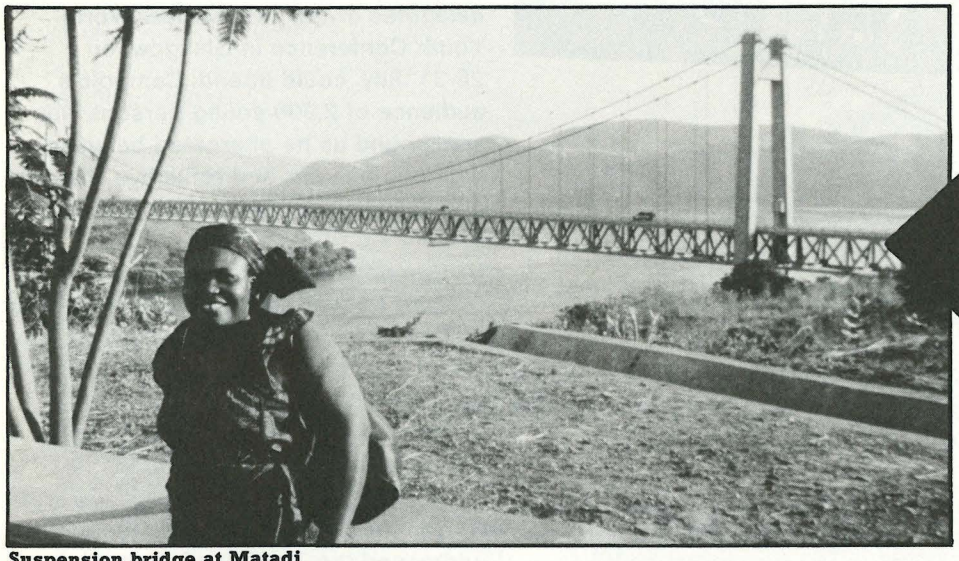
The congregation from the preaching platform

IN . . . SPIRITUAL SONGS

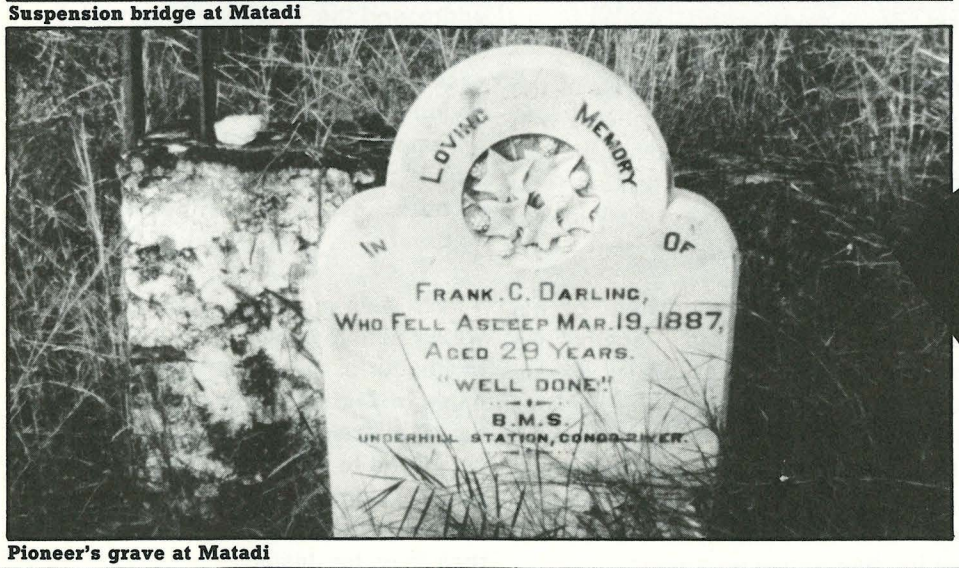
by Owen Clark

The Women's Choir led by the conductor's son





Suspension bridge at Matadi



Pioneer's grave at Matadi

No effort had been spared to make our visit to Matadi both enjoyable and worthwhile, the first time for some. Generous hospitality was offered us in the home of Mambe, a leading layman in the church, as well as the Swedish guest house. On the Saturday the pastor had arranged a guided tour of the busy port and a visit to the Japanese-built suspension bridge now spanning the river from the hill once occupied by BMS missionaries in the very early days of the mission to Congo, as it was. At the bottom of that hill we were able to visit the pioneers' cemetery. From a village of Angolan refugees across the river the choir bought themselves straw hats as souvenirs.

Already on the Saturday evening the choir had taken part in a concert, for which the church had hired the local cinema, and this led to an invitation to sing at the official mourning for a Zairian diplomat killed in an air crash. On the Sunday evening the choir's public witness in this way was an encouragement to the Christians at Matadi, and we were pressed to stay longer, the Monday being a public holiday. A long journey back to Kinshasa awaited us, however, and many had to be at work on Tuesday.

As we said our mutual farewells and expressed our mutual thanks we realised that the encouragement, too, had been mutual. We had, in fact, spoken to each other . . . in spiritual songs.

CBFZ = Baptist Community of the River Zaire

MISSIONTALK

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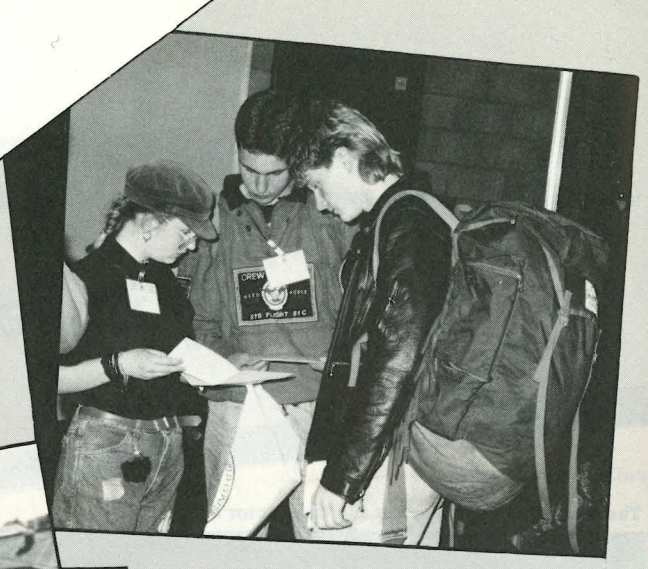
MISSIONTALK



MAKE WAY

'Make Way for the King of Kings,' sang six thousand Baptist young people as they marched through the streets of Glasgow in a triumphant praise march culminating a week of festivity at the 11th Baptist Youth World Conference, held in Glasgow in July.

Delegates from 83 nations carried signs proclaiming the conference theme that 'Jesus Christ Rules'. The delegates came in all shapes and sizes, all colours, political affiliations and nationalities. Some delegates proceeded through the march in wheelchairs or on crutches, all united in their common bond of Christ.

The colourfully dressed Naga Indians, from a tribe of former headhunters, marched in front of the long line. The plumes in their headdresses standing tall, their spears held firm in front of them, they too proclaimed that 'Christ is Lord'.

The Angolan Baptist choir, in bright white coats marched as a unit, ready to sing at the rally in Kelvingrove Park at the end of the march.

As the march proceeded along the streets of Glasgow, clowns stopped along the way to play with children and give out an occasional balloon, sharing that 'Jesus is Love'.

The rally in Kelvingrove Park was led by Steve Chalke and Graham Kendrick, the organizer behind the march.

'This is the reason we are here, to unite together in Glasgow and pray for the world,' Steve said.

A representative from each area of the world then shared prayer requests with the entire group. At this time the six thousand young people divided into groups of four to pray specifically for the various regions of the world.

Accompanied by the applause of his hearers Mackey declared, 'Together we want to worship Jesus Christ: North, South, East, West, black, white, yellow, red, in one community which, in peace and in hope, celebrates the fact that Jesus Christ rules over all and for ever; to Him be all the honour and all the power and all the glory for ever and ever, Amen.'

THE STAR TREK GENERATION

When Tony Campolo speaks in his typically raspy voice, young people listen. One example was the seminar he held of 'Poverty in a World of Plenty'. It was one of eighteen such seminars on contemporary issues which the 7,000 delegates of the 11th Baptist World Youth Conference in Glasgow, on 26-31 July, could attend. Campolo's audience of 2,000 young persons was spellbound as he alternated between hilarious humour and reflective rhetoric during his treatment of the problem.

Dr Campolo teaches Sociology at the Eastern Baptist Theological Seminary in Philadelphia, Pennsylvania, USA. He wants to see the Christian church awaken to the needs of suffering people, but he expresses optimism concerning youth in the church.

During the BWA youth conference, he addressed the Thursday evening plenary session. He described his excitement over seeing numbers of young people serving Christ in many different settings around the world. 'Young people are the most inspiring creatures on the face of this planet,' he said.

'I have seen more and more Christian young people going out doing all sorts of wonderful things, serving in the name of Christ. You should be called the 'Star-Trek' generation. It is wonderful to see Christian young people taking off like rockets, going out to conquer unknown worlds, risking their lives for Jesus.'

JESUS CHRIST RULES

At the beginning of the Baptist World Youth Conference in Glasgow, Argentinean Tomas Mackey challenged the young people on the conference theme 'Jesus Christ Rules'.

Tomas Mackey, who teaches theology at the Baptist seminary in Buenos Aires, declared that the sovereign rule of Christ 'confronts the power structures of this world by denouncing their deep-seated ambition to rule, and by proclaiming another alternative, based on love, service, and self-dedication to others.'

He warned that Christ's rule can be challenged by the rule of other 'gods'. He listed some of these gods as money, a false hope in the superpowers, the 'war-power' god, 'scientism', success, fanatic nationalism, eros and racism.

'However, perhaps the most dangerous god of all, is a false image of Christ; a Christ who knows nothing of the cross, nor the power of the resurrection, nor the hope of His second coming.

'It is our task, young people of the world, to limit the power of these gods. We cannot serve two lords.

'If the church is to live under the rule of Christ, it must live as a humble servant, not strapped down to its own programmes or institutions, its buildings or leaders. It must be a reconciling community without walls.

'Under the role of Christ the church must identify with the needs of others, as a community of love committed to peace.

'The church in which Christ rules must transmit life . . . and be committed to life and justice, a community of believers who are available to their Lord.

'We in the third world do not need the gods of the first world,' he said. We do not need its tanks, or its powerful governments that enslave, or its agreements, or its Baals of selfish production.

'You of the first world do not need our gods of the third world either . . . our despotic gods . . . our powerful leaders. . . .

CLOSE FELLOWSHIP IN 'COMMUNITIES'

A MOST creative aspect of the 11th Baptist Youth World Conference in Glasgow took place every morning at 9 am. The 7,000 delegates were divided into groups of about 400 and met in 'communities' in churches and other venues throughout Glasgow.

Each community had a trained leader who presided over a flexible programme consisting of various elements. Beginning with a praise and worship period with singing lasting about 20 minutes, the community spent about 30 minutes in Bible study.

The community then broke up into 'families' of 10-12 each, with a mixture of nationalities that 'made the experience very rich' as one delegate commented.

These small group sessions lasted for nearly an hour. This length of time was thought to be good, because 'the real meat of the conference came in these small groups', said James Maryland of England.

'I think the two most important parts of the programme were the 'celebration' services in the evenings, and the community groups in the morning. The real teaching which will remain from the conference will be that which was received in these family groups. The international groups were small enough for us really to get to know one another,' he said.

MISSIONTALK
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MISSIONTALK

POPULAR RELIGION

In the second of three articles on popular religion, Stephen Judd, director of a pastoral institute in Peru, shows how popular religion helps to maintain people's identity.

Popular religion has arisen because you can't separate culture from the preaching of the Gospel. A culture always gives the Gospel its own particular tint.

You could say that popular religion is an outgrowth of the whole evangelization process; an expression of people's faith life that grew up where there was no official church presence or where evangelization was incomplete.

We tend to think popular religion arises only in areas that are backward, outside the official sphere of church influence: or that it is found only among illiterate or uneducated people. Not so. Popular religion exists in developed countries as well as less developed countries.

In the Andean world, an example would be the reverence Aymara and Quechua peoples have for the land. That is displayed in beliefs about the Pachamama (the earth mother) and different local deities. There is a closeness to creation and a deep sense of the presence of God. But a God expressed in multiple ways: through the mountains, the rivers, the hills. All of creation is filled with a sense of the religious.

RITUALS

Before the Spanish conquest, rituals had developed out of the agricultural cycle of planting and harvesting. When the Spaniards arrived, they brought a whole set of popular religious practices; so the encounter between the two cultures gave rise to another stratum of religious beliefs and practices.

For example, the cult of the Virgin Mary is closely related to the fertility rites that took place during the agricultural season. Many feasts of the Virgin, which are in the Catholic church calendar in August through October, were taken up by the Andean people. The Feast of the Assumption, for instance, acquired new interpretation and significance.

I don't think it's fair to associated magic or the occult with popular religion. Admittedly, there's always a fine line between what is superstition and magic and what isn't.

But in our own ways of communicating with the supernatural and transcendent, there is always some element of manipulation, of what many would call magic. Some associate the practitioners of popular religion with witch doctors. I think these are misconceptions and cultural stereotypes.

CONTRADICTIONS

Does popular religion liberate, or does it oppress? There's never a clear-cut answer. There are ambiguous elements and contradictions. Often what we call popular religion reflects the values of the dominant culture or is a response to social, political and economic domination.

But on the whole, I'd say that popular religion is not just resistance to domination; it has a surplus of creative elements that maintain people's identity, their ties to the land, their ties to community. There's a whole dimension of coherence in symbols, dances and so on that helps to reinforce one's identity. In that sense, popular religion is liberating.

Popular religion is not elitist because it is celebrated in a massive way. We can see this in the pilgrimages, processions and other popular manifestations in which a social levelling takes place. We see a dynamism, a contact with what's real. It's not escapism at all.

So how far can Christianity go in accommodating itself to popular beliefs?

It's impossible to celebrate one's Christian faith through ritual without integrating some elements of culture. That's the challenge of evangelization. We have to allow the culture to speak its own Christianity, to embrace the Christian message through its own symbols and rituals.

The problem is that inculturation of the Gospel hasn't really been done well. We have very few instances in which there has been sustained and prolonged experience of the inculturation. We've always had violence or we've had one culture imposing its own cultural view of Christianity.

We've associated Christianity with Western culture. We haven't allowed Andean or Asian or African cultures the opportunity to express their interpretation of the Christian message.

We need to relativize our own cultural perspective and realize that there are facets of the Christian message that perhaps one culture can express better than another. There are many ways of expressing the mysteries of Christianity. What we do in the Western world isn't the last word.

INTERPRETATION

Let's be specific. Should we support popular Andean practices that seem to dwell on the crucified rather than the resurrected Christ?

First of all, we should be attentive. At first glance, yes, there would seem to be heavy emphasis on Christ's death rather than on His resurrection. But I don't think it's as simple as that.

For instance, the Andean feast of the cross is not a feast of the defeated Christ

or of resignation before life. Rather, it represents the victory and life that comes in the harvest season. The cross symbolizes joy, festivity and abundance.

Should any element of popular religion ever be discouraged? Perhaps, at certain times. After a time of reflection with the people, if we detect alienating features, those ought to be examined.

IMAGE

But we can't be making people over in our own image. We have to acknowledge that the 'other' is different. We have to recognize the mystery in how another appropriates the spirit of Christ and perceives the Gospel.

Sometimes, a feeling grows out of church teaching that we have to purify popular religion. But if we're honest and open about how the spirit works in different ways, we won't have to be looking to purify.

There is a relationship between popular religion and the struggle for justice.

IDENTITY

Looking at popular religion on its own terms rather than seeing it in terms of Western rationalistic or positivist thought calls into question the Marxist concept that religion is no more than the opiate of the people or the cry of the oppressed. Religion is a part of people's identity.

Expressions such as 'People of God' for church focus on the people as the place of revelation. In areas where there hasn't been much church pastoral presence, there can still be a thriving faith life maintained by groups of people who continue to meet and pray, keeping alive something that might have come out of an earlier, incomplete evangelization. Popular religion evangelizes by being particular to a people rather than uniform to a whole church.

That's a great insight: that the poor are no longer the objects of evangelization; rather they are subjects and the protagonists. One way they take the protagonist's role is through popular religion.

Faith and life are not two separate entities. There is no clear separation between the sacred and profane. Especially in Latin America.

The Christianity practiced here reflects the social conflict, injustice and poverty to which popular religion is a response – not so much one of seeking consolation, but of defending life.

BMS WAS THERE

'Glasgow's Miles Better' was not only the verdict of the 7,000 delegates to the Baptist World Alliance Youth Congress in July, it was the majority opinion of the hundreds of thousands attending the Glasgow Garden Festival.

Established on the site of former derelict docks, visited by Royalty and by thousands of visitors daily from all over the world, the Festival also featured amongst acres of beautiful flowers and shrubs, a Garden Church project, supported by the mainstream churches in Scotland.

A feature of the special chapel was an exhibition area where Christian organisations participating in Christian mission were able to exhibit their work.

During the peak month of August, when attendances broke records with 50,000 visitors daily, the BMS Scottish Representative, Rev Ron Armstrong, was able to display a presentation focusing on the work of the Society. The visitors, enjoying 'A Day Out of This World' as the advertising blurb put it, were exposed to this BMS feature.

Please pray for the impact the exhibition had on visitors from home and overseas.

A special BMS team also mounted an exhibition at the Youth Conference in July. There were many visitors who took away literature and spoke to BMS staff. Our greatest thrill was meeting visitors from BMS related countries, speaking to them, albeit with difficulty, in their own language to make them feel at home!

Scottish Baptists would say to all these visitors, both at the Youth Conference and at the Garden Festival, 'Haste ye back!'

Alliance of Bapist Youth

ABY NATIONAL

the opportunity for all Baptist Young people to come together for a day and examine the theme

ONE WORLD?

Where: Sutton Coldfield Baptist Church

When: Saturday, 26 November 1988
1.30 pm 'til late!

What: Seminars, Concerts, Celebration

For further information and ticket details ring:
Yvonne 0908 76829, Elfyn 01-868 1366
BU Youth Affairs Dept 01-405 9803
BMS Youth Dept 01-935 1482

EYE OPENERS!

MARCH AGAINST DRUGS

ON 6 June 1988 a 'March for life and against drugs' took place on the central streets of Buenos Aires. It was called by the ANDRES Programme, a scheme for the recuperation of drug addicts, which is directed by Baptist Pastor Carlos Novelli. More than 3,000 people, mostly families and young people, took part in the march carrying placards condemning drug trafficking and the resultant use of drugs.

Pastor Novelli an ex-addict himself began his programme of rehabilitation of drug addicts some six years ago in a church in the suburbs of Buenos Aires. Now they have various consultation centres and an important recuperation centre some 60km from Buenos Aires in which there is a farm-workshop where the young people can find a suitable atmosphere in which to begin their rehabilitation.

This march, the first of its kind to be held in the country, was accompanied by the national minister of education, by the secretary for children and families, national senators and deputies, writers, artists and sports people. In the address which brought the convocation to an end Novelli urged the crowd to work with hope in the fight against drugs and gave personal testimony to the liberating power of Jesus Christ in the recuperation of addicts.

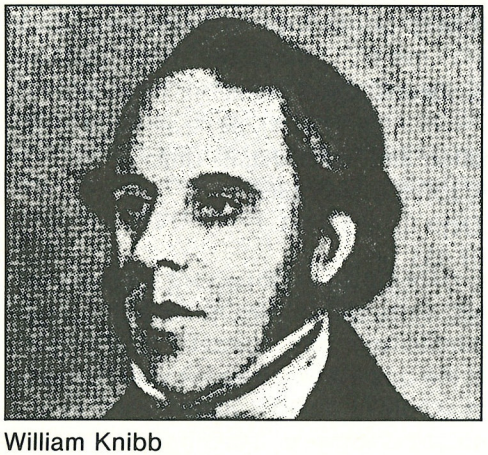
by Daphne de Plou from Buenos Aires reported in Rapidas, the information service of the Latin American Council of Churches.

ORDINATION OF WOMEN

'WOMEN as well as men can be appointed by the Church of Christ to occupy the position of pastor, teacher, theologian and other ministries exercised by the Church as well as leadership positions in the Church.' This resolution was approved recently by the General Assembly of the Association of Churches of Christ in Nicaragua, a denomination which links 100 congregations throughout the country and historically has its roots in the old evangelical church of Central America and the Baptist church.

This resolution, according to the evangelical press service, ratifies a practice which this denomination has followed for two decades. The same resolution ratified the fact that all ministries in this church are lay ministries. Those appointed to the ministries ought to work in other ways to gain their living, thus avoiding privileged positions in the church.

by Guillermo Melendez, in Mangua, report from Rapidas, the information service of the Latin American Council of Churches.



William Knibb

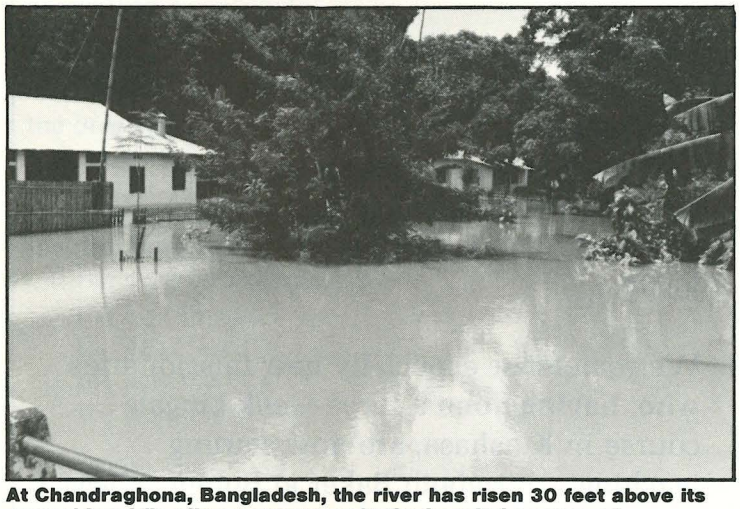
ORDER OF MERIT

WILLIAM KNIBB, BMS missionary to Jamaica from 1824 to 1845, has been posthumously made a Member of the Order of Merit by the Governor General.

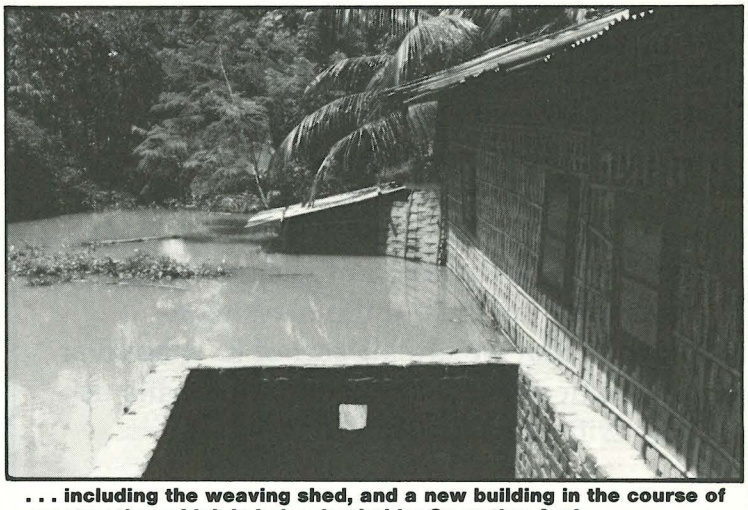
'This is in recognition of his work towards the liberation of the slaves,' says present day BMS missionary in Jamaica, Keith Riglin.

'Those who say that BMS missionaries are too involved in "social" issues, should take a lesson from him! Obviously, we and the JBU community are delighted at this recognition of the Baptist contribution to the life of Jamaica.'

What's happening in the Church around the World



At Chandraghona, Bangladesh, the river has risen 30 feet above its normal level flooding many areas in the hospital compound . . .



. . . including the weaving shed, and a new building in the course of construction which is being funded by Operation Agri.

FLOODS . . .

ONCE again floods have hit Bangladesh, but this year they are more severe and more far reaching. Tens of thousands are homeless, the rice crop has been destroyed, and polluted water has affected the health of 100 thousand, it is reported.

The Bangladesh Baptist Sangha (Union) has appealed for the 'Prayerful support' of British Baptists, in a situation where transport, telephones and electricity are disrupted.

The BMS is again responding with help from the Relief Fund so that the Baptist Sangha can give help to those who are suffering.

. . . EARTHQUAKE

THE BMS was quick to respond to the earthquake disaster which hit the east of Nepal and parts of North India last month. An initial grant of £2,000 was sent from the Relief Fund to the United Mission to Nepal to aid victims of the earthquake and to help in the reconstruction of damaged buildings.

The BMS is one of nearly 40 mission and development agencies working in Nepal through the United Mission. The UMN reports that Okhaldunga in Eastern Nepal will be the focal point for the Mission's direct involvement.

'While no severe injuries have occurred to project personnel, four deaths have been reported in the Okhaldunga community. Also there has been severe damage to property including irreparable damage to the hospital building and four of seven homes in the hospital compound,' the Mission reports.

NO TO ELECTION VIOLENCE

CHURCH leaders in Jamaica have demanded that those taking part in the forthcoming national elections should take steps to curb violence associated with the campaign.

They are trying to avoid a repeat of the troubles that occurred in connection with the 1980 elections when an estimated 800 people died.

•PRAYER CALL•

2-8 October

THE HOME BASE

2 October is the Birthday of the BMS, and we are 196 years old today. Pray for the commitment to World Mission in your local church and for sensitivity in being open to the leading of God's Spirit. Ask God to give each one of us a vision of His great worldwide family and the blessing of knowing that we are all part of it. Wherever we are, in whatever situation, God calls us to be witnesses for Him.

9-15 October

MEDICAL WORK IN INDIA

Christian hospitals in India today are seeking their specific role as they continue to show God's love and compassion to all who come for treatment. There are still millions of people without any adequate medical care – in many areas, village clinics and dispensaries are trying to meet this need. After a short furlough, Ann Bothamley has just returned to Vellore in South India – a land of turmoil, but one in which it is a great privilege to serve. In her responsibilities in the hospital, the care of the children in her home, and the building of a hostel for more children – pray for daily strength and wisdom for her.

23-29 October

EDUCATION IN ZAIRE

This is the beginning of a new academic year for schools in Zaire. There is always a big demand for places. We need to pray that all the Head Teachers may have strength and wisdom so that all administration is carried out fairly and justly.

We remember especially new missionaries who, having done a three-week Lingala course in Kinshasa, are now starting teaching – Elizabeth Baker at Bolobo, Chris and Lynette Outram and Alison Dutton at Upoto.

30 October-5 November

FRANCE

In September, the first BMS missionaries went to France to begin their work with the French Baptist Federation. John and Sue Wilson are presently at the language school at Massy, near Paris. It is very important that they become really fluent and are able to communicate with ease. Pray for them in their studies, in all their adjustments to French life, and as a family with their baby daughter, Rachel. Neil and Ruth Abbot hope to go to join them in a year's time. Remember them in this year of preparation as they minister in Ossett.

NOT JESUS

Christ didn't deal
with the Temple merchants;
neither did he come around
on the sly
to talk with them at midnight.

Christ doesn't opt
for the lesser of two evils,
because the lesser evil
hides abominations.

Christ doesn't promote
cluster bombs,
or say they'll contribute
to world peace.

Christ wasn't awarded
the order of merit,
or knighted.

Christ doesn't insist
that the best communist
is the dead communist;
the best fascist,
the dead fascist;
the best man,
the dead man.

Christ didn't give
a long sermon
before Lazarus' tomb;
he wept instead
and God heard him
and Lazarus rose
from the dead.

Christ didn't become
a guerrilla
willing to eliminate
his mother
if necessary.
Neither did he take
money stolen from the poor,
deposit it in a Swiss bank
and live off the interest.

Christ dined
with rich and poor,
but he neither flattered
the rich
nor became a demagogue
to the poor.

Christ has never climbed
genealogical trees.

Christ never said
an easy way for folks
to reach heaven
and enjoy life everlasting
was by murdering them;
that's why he never said
the death penalty
was a good thing.

Christ never looks
the other way
when they tell him
Christians are robbing
the public coffers
in his name;
that in his name
they are
raping,
torturing
and slitting
throats on the pretext
of uncovering the
devil's clandestine
activities.

Christ never
earned a doctorate
in prudence;
neither did he yearn
to appear on TV
or do what he did
so others
would notice him.

Christ multiplied
the loaves,
but he did not
change stones into bread
just to gain power
in this world,
which is what happens
in the reign
of the Twisted.

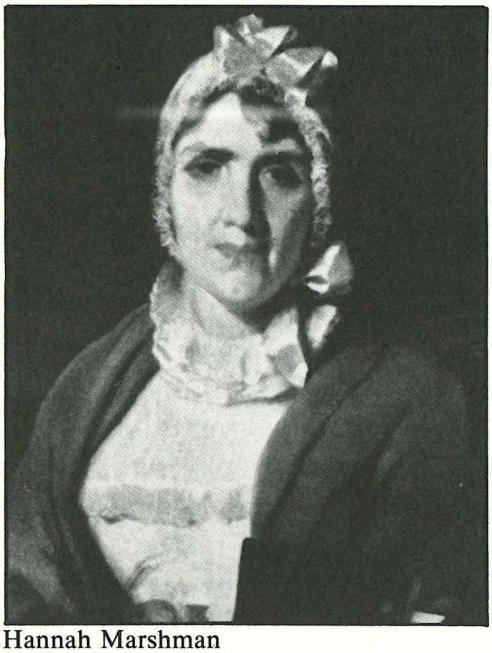
Christ was not given
the keys to the city
of Bethlehem.

Christ didn't die
surrounded
by his disciples.
Instead,
it was women
who refused
to abandon him
and accompanied him
in his agony,
and were the first
to see him
in his Resurrection –
a fact that solemn men
forget.

from Paz y Justicia, Santiago, Chile

THE FIRST WOMAN MISSIONARY OF INDIA

by Keith Skirrow



Hannah Marshman

LAST year, Professor Sunil Kumar Chatterjee published a small book on the by-no-means-well-worn subject of Hannah Marshman who, in his subtitle, he calls the first woman missionary of India. The book is priced at 20 rupees, which is remarkably cheap. Prospective readers should be warned that the book is full of printing errors – mistakes in spelling especially – and Mr Chatterjee's English falls short of perfection.

But the author is indeed a remarkable man. Though he came to Serampore as Professor of Physics, he has devoted himself to the Carey Library and to research into the history of the Serampore Mission. He is a Hindu, but shows sympathy with the Christian Mission, and is especially appreciative of the efforts of missionaries in the sphere of education.

Through the initiative of Mr Michael Carey, a descendent of Dr Carey, Professor Chatterjee was able to visit Britain in 1983 to do some research in various libraries, including BMS Archives, and to see something of the Northamptonshire 'Carey Country'.

Hitherto, he has concentrated in his writings on Dr William Carey, but now he turns his attention to a personality who, he feels, has been neglected. Neglected first of all because she was a woman. Nowadays women outnumber men as missionaries on the fields but, when BMS began, missionaries appointed were all men: wives were allowed to accompany them, that is all. It was a mark of singular initiative when Hannah Marshman undertook so many responsibilities in the Mission.

She has been neglected in the second place because her husband has been so overshadowed by William Carey. Why? Stephen Neil, in his history of Christianity in India, wrote that, of the Serampore Three, Marshman was probably the most brilliant but the least amiable. Mr Chatterjee, accusing Baptist historians of underestimating Marshman, suggests a reason in the targetting upon him of the attacks of the junior missionaries in India whose complaints to BMS Committee did so much to sour relations between BMS and Serampore. Maybe these two assessments should be brought together.

Be that as it may, Hannah Marshman's life and work well repay study. We are not short of resource material for this because her own journal and the diary of her daughter, Rachel (Mrs Voight), are available, as well as the account of the pioneer Serampore missionaries by her son, John Clark Marshman. They give details of her early upbringing in Baptist circles, her marriage, the voyage to India, and the first years at Serampore. As well as the work for which she became famous, she became responsible for the children of the Serampore missionary family. She looked after the sons of William Carey along with her own children. Because of her sad mental illness, Dorothy Carey was quite incapable as a mother, and the Carey boys were notoriously wild.

However, it is as the organiser of girls' schools, especially for Bengali children, that she is known to posterity. The schools were opened as a means of supplementing the Mission's income, as well as a way of bringing enlightenment and the knowledge of Jesus Christ to Bengal. In the first place, the schools were meant for Anglo-Indians and Indians desirous of learning English. Later, vernacular schools were opened. The missionaries took responsibility for giving education to the poor, as well as to the fee-payers. Hannah Marshman also cared for orphans.

Mr Chatterjee is most interested in the educational aspect of Mrs Marshman's work, and his longest chapter is entitled 'Western Education to Indian Women'. For this reviewer at least, there is much that is new in the chapter. I, for one, did not realise that there was any education of women at all in India before the nineteenth century. However, it was on traditional lines, and the Serampore missionaries had many prejudices to overcome before it became common for girls to attend the schools as established by Government and Missions. Hannah Marshman's patience was rewarded in the end.

Hannah Marshman survived her husband by 10 years. She remained loyal to Serampore, in spite of many disappointments.

I have some criticisms, particularly of matters on page 39. It is said that the funeral sermon for Fountain was preached by 'Forsyth', but there is no indication who he was. From the Oriental Christian Biography, I find that he was one of the first missionaries of LMS in India, stationed at Chinsurah which, today, is about 20 minutes by train from Serampore.

It is significant, I think, that there was this close link between the missions.

On the same page, Mr Chatterjee, referring to the Bengali reaction to the Catechism introduced into the schools by Marshman and the children's fear that it might make them lose caste and become 'feringhees', says that the feringhees were 'those who had formerly been converted directly from Hinduism'. 'Feringhees' refers, surely, to Anglo-Indians, and to converts to Catholicism, mostly from those of mixed Portuguese descent.

Mr Michael W Carey of 'The Ridges', Little Cawarne, Bromyard, Shropshire, has several copies of Mr Chatterjee's book for sale at £2 each which he will be glad to sell on Mr Chatterjee's behalf.

MISSIONARY MOVEMENTS

Departures

Miss S Evans on 27 July to Kinshasa to teach in Lingala Language School.
Miss E Baker on 27 July for Bolobo, Zaire.
Miss A Dutton on 27 July for Upoto, Zaire.
Miss M Hester on 27 July for Pimu, Zaire.
Mr and Mrs C Outram on 27 July for Upoto, Zaire.
Mr and Mrs A Wood on 27 July to IME, Kimpese, Zaire.

Arrivals

Mr and Mrs F Gouthwaite on 16 July from Campo Grande, Brazil.
Miss S Chalmers on 22 July from Yakusu, Zaire.
Miss R Williams on 22 July from Yakusu, Zaire.
Mr and Mrs K Liu on 31 July from Kathmandu, Nepal.

Births

On 20 July 1988, in Falmouth, to **Rev and Mrs J Wilson,** a daughter, Jessica.

Deaths

On 22 July 1988, **Mrs Dorothy Wells** (widow of Rev D S Wells) who served in India from 1920-55.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 7 September 1988.)

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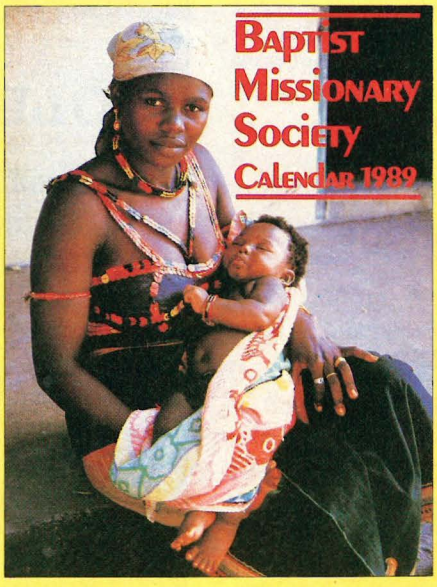

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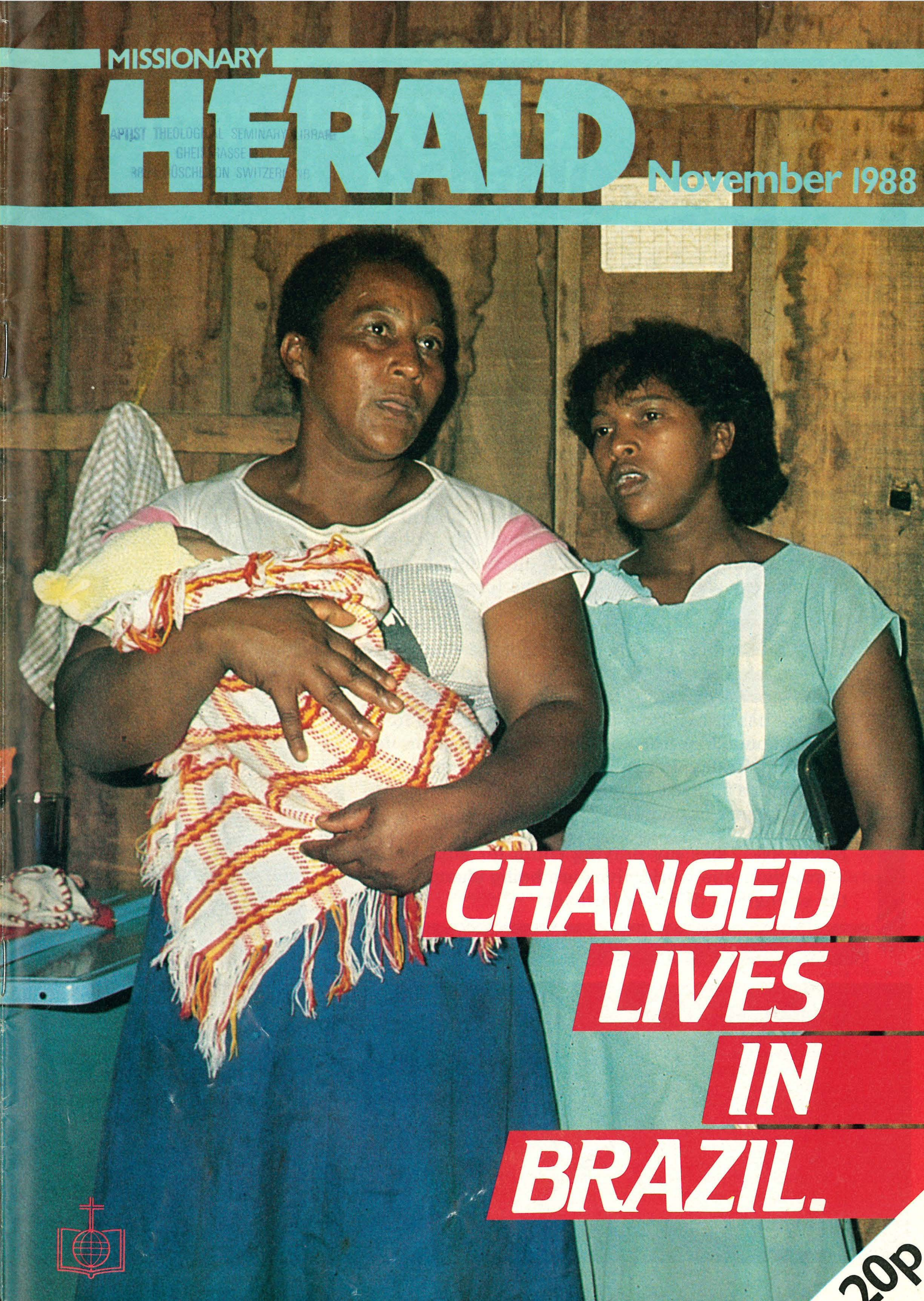

CHANGED LIVES IN BRAZIL.

20p

Editorial Comment

OVERWHELMED by all that we hear of lives ruined by drugs, people living in fear and bitter fighting between countries or communities, we may ask ourselves again 'Does anything I do make the slightest bit of difference?' 'What is the point of my praying?'

Faced with the stark fact that their son was taking drugs, two missionary parents in Brazil 'turned to the Lord' and asked their Brazilian and British prayer partners to seek God's intervention and change their son's life. Despair was turned to joy.

A tiny Christian church in a Muslim country has just been celebrating. Twenty years ago, the Christian College of Theology in Dhaka, Bangladesh, was borne out of prayer. Surrounded by prayer, the College has grown from a few humble classes in a rented house to a fine complex of buildings on its own land. Today, Bengali Christians are equipped for effective ministry through residential courses or through study at home.

Never ask 'Does my praying count for anything?' Throughout the world, lives are being changed on the strength of dedicated prayer.

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MISSIONARY
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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

From drugs and despair . . .

. . . to fullness of life.

Missionary parents, Gerry and Johan Myhill, tell how their prayers and those of Christians in Britain were answered in a surprising way.

Gerry and Johan Myhill

When we felt a 'call' to leave the Royal Air Force after 14 years service to serve not the Queen but the King of Kings in South America, one of our major concerns was for our family. We had two sons aged 11 and 13 and had to consider their schooling. At that time, the BMS was establishing a hostel in São Paulo, Brazil, for missionaries' children and they opted to go there and attend the English School in São Paulo rather than stay in Britain. At least in São Paulo they would be in Brazil and could come to stay with us for the holidays.

The boys, David and Gerald, enjoyed, in some measure, their time at the hostel, but they found it very difficult to accept a way of life which forced separation from their parents. After three years, when David had taken his 'O' levels, he decided to return to Britain and study for his 'A' levels. David was not very taken with Brazil and wished to return to Britain to stay anyway.

Gerald continued for a further year at the Hostel in São Paulo and then, when we returned to the UK for our first long furlough, he accompanied us with the object of completing his 'O' levels. At the end of our furlough, Gerald opted to stay in the UK to try to establish himself in some way; we left him with some trepidation as he was unemployed and had always been more of a home bird than David, who had been independent and always out and about.

We left instructions that, if it didn't work out, he was to contact us and we would get his air ticket for him to come back out to Brazil and join us. After six months of looking for a job and wandering the streets, he wrote saying that he wanted to return to Brazil, and out he came to join us. David, by this time, was established in a steady job and was living in a council flat in Huntingdon.

When we met Gerald at the airport, we were aware that there was something different. Nothing you could put your finger on, just an indefinable thing that registered in our subconscious.

It was good to have Gerald with us in Nova Londrina, where we work. It was the first time in five years that we had been together as a family and it brought a whole new atmosphere as he made friends and they started coming to the house. The house became alive with the laughter and music of young people. However, after a time, we noticed that some of the friends were from the groups that were involved with drugs and a style of life completely opposed to that which we stood for as Christians.

We noticed, also, that Gerald seemed to be deteriorating both physically and mentally. His interest in the church and anything to do with Christianity became totally negative. At times he even became aggressive toward us and our work. When we objected to some of his friendships and the style of life that he was adopting, it only made matters worse. It appeared that some of the friendships now meant more than family relationships.

During this time, we had a woman coming in to help Johan with the cleaning. Rosie was still a young woman but she already had a lifetime experience of prostitution and drugs. Johan had found a tiny seed on the floor in Gerald's room and showed it to Rosie. Rosie immediately identified it as marijuana and said, 'Of course, you realize that Gerald is using drugs.' Even though we had noticed something different at the airport when he had arrived from the UK, even though we had objected to some of his friends obviously involved with drugs, and even though we had watched him deteriorating, it had not occurred to us that he was on drugs. It

(continued from previous page)
all fell into place. The signs had been there all the time and the shock was perhaps even worse because of that. Along with the awareness of what was happening, we felt a real helplessness about what to do.

We faced Gerald with the accusation of drug taking, but we were met with all sorts of counter accusations and denials to such an extent that we began to lose all sense of what or who was right.

Our reaction was to treat him at times with strictness and severity, at times with love and care, as we sought to reach him but, above all, we turned to the Lord. We wrote to churches with which we were linked. We wrote to friends all over the place asking them all to pray and ask God's intervention in Gerald's life.

In the following days, Gerald's reaction was to get more involved with drugs and his so-called friends. There were nights when there was such an evil presence in the house that you could feel it. It was as if Satan was reacting against the power of people's prayers and concern. It seemed that Gerald was out to destroy himself completely and would often return home at the crack of dawn and would collapse onto his bed in a terrible state.

The leader of the group he was involved with was a young woman who had been on the run from the police after releasing a drug trafficker from the local jail at gun-point. We then discovered that Gerald had formed a close relationship with her and we just saw it as a worsening situation.

It wasn't long before we managed to get them together. The Lord gave Johan the words she needed as she spoke to them plainly and simply of the Lord and of his love. That, if they truly loved each other, they would want to build up each other in the true love of the Lord and not destroy each other or lead each other on a road which led to destruction and, by following that, they were actively serving Satan.

They sat and listened and then asked if they might talk in private for a while. This they did and then came back saying that they wanted to be serious about each other and saw that, if they were to have a future together, drugs could not be a part of it. They sat down and wrote out a list of rules and regulations for themselves to follow. Things like people and places to avoid, being honest with each other and with us. It was alright for them. They wanted to abide by the rules that they had set themselves, but their friends were not happy and did all that they could to make them go back.

Since they had decided to be serious about each other, they needed to ask Raimunda's parents for permission to court each other (still a strict tradition in Brazil). They spoke to Raimunda's mother who agreed, but were afraid to speak to her father as he was very aggressive toward them. Gerald was visiting Raimunda at her home in the evenings while father was out for his evening drinking session.

One night, he came home early and, to avoid Gerald being discovered, mother and Raimunda pushed him under the bed. Father came in, took off his shirt and gunbelt, laid them on the trunk by the bed, dropped onto the bed and was soon asleep. Gerald lay under the bed scared to move and stayed there until father got up in the morning and went off to work! Once it was safe to come out, he crept home, had his breakfast and went off down to Raimunda's father's place of work to ask permission to court his daughter. It turned out that he was well received and permission was given.

The following weekend, David Doonan, BMS Overseas Representative in Brazil, was in Nova Londrina. He invited Gerald and Raimunda to go to church in the evening. It was an evangelistic meeting and David was preaching at his best. At the close of the address, David appealed for anyone with the desire to give their lives to the Lord to come forward. The Lord had used David's words that night to touch Raimunda's heart and she went straight down the front with tears streaming down her face – a face which was lit by joy. You can imagine our feelings. We were witnessing the Lord at work and we knew that people were praying and that those prayers were being answered.

With Raimunda's decision to follow the Lord, Gerald rededicated his life to the path that he had chosen as a twelve year old and which he had wandered so far from. With the love of Christ to sustain

them, they found the strength to overcome the craving they still felt for drugs. In Christ, also, they found guidance to resist the continuing invitations and pressures put in their way by their so-called friends.

Shortly after coming to know Jesus as Lord and Saviour, Gerald and Raimunda were married in Nova Londrina and set about the task of establishing a home of their own. They took an active part in the life of the church and, after six months, I had the joy and privilege of baptizing them in the local river as they confessed their faith in Jesus and were accepted by the church for membership.

It has been wonderful to see them grow in the Lord. They have blossomed not only spiritually but also physically as they have recovered from the damage done by the drugs. They are using now their gifts and talents in the service of the Lord. The qualities that Raimunda was using as leader of the gang, she is now using in the church where she is leader of the ladies meeting. Gerald is now the Sunday School teacher for the young people and is also leading one of the church mid-week house group Bible studies. He is also in charge of the administration and control of the children's day centre, with 80 children to care for and the oversight of a full-time staff of nine people.

They have two sons, Billy and Bruce. Billy was born to an earlier girl friend during the time that Gerald was involved with drugs, and Bruce came along the year following Gerald and Raimunda's wedding. The story of Billy's birth and survival is another story on its own. I will write it soon . . . Raimunda works during the day at the children's day centre and at night she studies, doing what would be equivalent to her 'A' levels. Gerald gives English language lessons, in a little school he runs, to earn their daily bread.

When we think back to the way they were and of what was happening to them, we can only marvel at what they have become and thank and praise God for the way he has touched their lives and is using them. We hope this story will emphasize our dependence on, and need to pray for, each other. In our own minds, all we wanted was to get Gerald away from Raimunda as we felt she was holding him in the drug circle. People's prayers were for her as well as for Gerald and God answered those prayers and continues to do so as they are now being used in His service.

Please continue to pray for them, that they may be filled with the Spirit of God, that through their lives people may see that our God is able. Just as God has worked and is working in their lives, so He is able to do the same in ours.

Gerry and Johan Myhill have been involved in church work at Nova Londrina, Brazil, since 1975.

CONTRASTS IN BANGLADESH

Noticed by Christine Preston

Monday 25 July was rather special this year. Not only was the entire Muslim world busy sacrificing animals seeking to earn favour with God but also, in Bangladesh, a small group of about 300 Christians were enthusiastically praising God for His faithfulness over the last 20 years.

On 25 July 1968, the College of Christian Theology was formed. Of the original 25 founder members, four were present at the celebration, and that is what the evening proved to be. From a variety of rented houses to, now, a fine two-storey complex of buildings surrounded by its own land; dependency upon missionary leadership to a godly, highly trained Bangladeshi Principal; from very humble classes to an extensive programme of 'home learning' supervised by local deans and tutors. Everyone who shared in the evening looked back with a full heart at what God has done, was doing and will continue to do.

I travelled out to Savar with the officers of the Bangladesh Baptist Sangha, all of whom had taken extension courses from the college, one of whose wives is currently doing so. Also with us was Rev W Goetz who serves with the Liebenzell Mission in co-operation/partnership with the BBS. He is a local tutor and has seven groups of students in the Khulna Union in which he is stationed.

We drove carefully along the busy road, as many folk were out visiting after the morning of prayer and sacrifices. There was still a large cattle market for those who would sacrifice on the second or third day of the festival. We wended our way in and out of family groups, overloaded buses, rebellious cattle pulling their new owners in all directions at once. At last, we turned off the main road to the peaceful surroundings of the college.

A crowd of several hundred had gathered for the evening. We began in the open air when, after a scripture reading and prayer, the four founder members released coloured balloons bearing details of the college into a breezy evening sky. Everyone then moved into a covered area for the service of thanksgiving and testimony. I was so very glad to be reminded of the key role BMS and BBS have played in the growth of the college.

Twenty-five years ago, it was Rev and Mrs L Wenger's encouragement that gave direction to the aspirations of the various church leaders. Rev David Rowland represented the BMS at the inaugural meeting and Rev R N Baroi, who was then the General Secretary of the BBS, was their representative. As an elder statesman in the Bangladesh Christian community, Rev R N Baroi is the present Chairman of the College Board.

From amongst the 'old students', Rev Paul S Biswas, the present Pastoral Superintendent of Dhaka District Union, gave testimony of how he had been grounded in his Christian faith through taking the college courses.

The college's first Principal, Rev S Avery (a missionary with the New Zealand BMS), is at present pastor of the Dhaka International Christian Church. He had been invited to give the address. It was a stirring message to pass on to godly men what we have learnt, that they too may pass on the message of God's grace in salvation through Jesus Christ. The need to recognize we are soldiers in enemy territory, athletes who need to be fit, and farmers who plant in expectation of the harvest, were all points drawn from Paul's message to Timothy.

The youth choir from the Savar Baptist Church sang well and led us in a rather more lively way than is customary for Baptist churches in this land.

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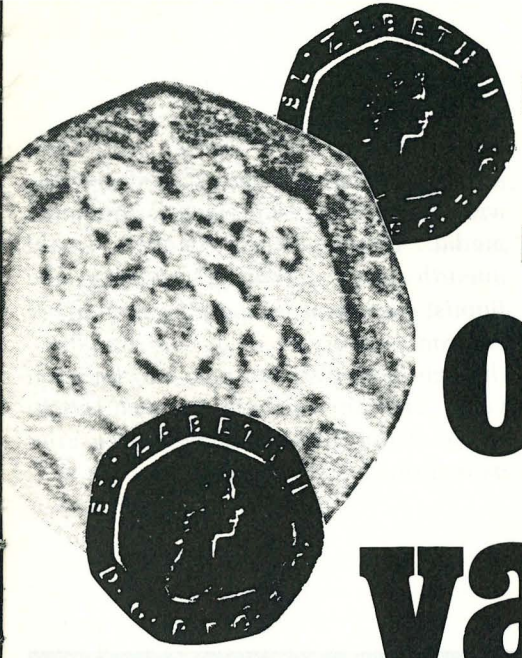


Little or no value...

By Fred Stainthorpe

I handed a letter to the postmistress containing a Missionary Herald *for a friend in Brazil. She told me that it needed a customs certificate in case an official should intercept it. Having taken down some details she then asked me what its value was. 'It sells for 20 pence,' I replied, and was amused to see her write down in the values column 'None'. Evidently the* Missionary Herald *does not count for much in the Post Office.*

Does it count for anything in the churches? To some people it does. They read it regularly and pass it on to others. Others seem to ignore its existance. Not all church members read it. Not all deacons subscribe to it. Ministers receive it automatically. How many would buy it otherwise? It is estimated that only about one in ten Baptists is familiar with it.

This concerns me. One would expect Christians to value missionary literature. If we believe that Christ died for all and has commanded His followers to go into all the world we should regard this as a priority. We should want to find out what was happening on the frontiers, eager to learn of the advance of the Gospel and the penetration of paganism. We should pack missionary meetings and devour missionary literature, not because it is something exotic and unusual but because Jesus has commanded us to do so.

Sadly, this is not the case. Missionary matters and missionary literature appear to have little or no value.

Do Christians, however, read the larger missionary books? Apparently not. In preparation for a missionary convention which we planned to hold at our church I asked the local Christian bookseller for a selection of missionary books. 'You will need to include more general books as well,' he replied, 'Missionary literature does not sell very well these days.' I asked him whether much mission-orientated material appeared nowadays in publishers' lists. He said it did not. Certainly few such books are ever reviewed in the Baptist Times.

How much would Roman publishers have valued the letters of the apostles? At first glance they too would have been marked 'None'. Sent by obscure travelling Jewish preachers to little groups of Christians in the Mediterranean world, they did not deal with high matters of state or momentous current events. Their recipients were drawn mainly from lower social classes. All of them in some way mentioned a Jew who had been executed as a criminal but who His followers said was alive. What permanent value could such foolish ideas have? They might flourish for a while but were bound to perish as they came into contact with real life.

Fortunately history has proved this attitude wrong. The books have been translated and distributed in hundreds of languages, world-wide. Scores of scholars have researched their meaning and thousands of preachers have found messages from God in them. No single book has influenced the life of the world more than the Bible. The original valuation was wildly inaccurate.

How can one value the letters and documents which mark the beginning of missionary enterprise? Each missionary society treasures resolutions from their founders and letters from their pioneers. They have stirred people's hearts, widened their vision, pricked their consciences, sent them to their knees in prayer and prompted them to offer their lives in service abroad. To the world they were insignificant. Even their writers may have wondered at times whether it was worth sending them but God had different ideas. His scale of values is different from ours. We can reverse Luke 16:15b, and the world should be thankful for this.

In many ways mission has changed its form over the years. Few pioneers hack their way through jungles, dodging snakes and shooting lions. Life is much easier but modern mission began with great hardship. People gave up much to break new ground and we who inherit their labours should remind ourselves of their sacrifices. Our church members need to know something about Carey, Grenfell, Timothy Richard and others. Why not buy somebody a missionary biography for Christmas?

The problem is that we have little available as Baptists. The demise of the Carey Kingsgate Press has robbed us of the means of learning about the history of our

(continued from previous page)

missionary work and we are impoverished thereby. However help is at hand. The situation is about to be remedied. In 1992 the Society will celebrate its Bi-Centenary and we plan to produce literature in the years preceding it.

Dr Brian Stanley of Spurgeon's College is busy writing the official history of the BMS. From it someone will produce a popular version. So both scholar and ordinary church member will be able to review the past. Numbers of smaller publications will appear from time to time. They will include portraits of outstanding missionaries and national leaders, reviews of important periods of the Mission and accounts of new beginnings in different lands. We intend to provide prayer guides and helps to worship and hope that church members will respond to this initiative by buying these books. They will fill large gaps in our knowledge of recent church history. We hope they will inspire us and the churches we work with overseas to look expectantly to the future and answer any new call which God will issue.

The Bi-Centenary will also offer scope for local initiative. Baptist missionaries came from all over Great Britain and their stories are full of interest. Enterprizing writers could produce much for the local media. Imaginative dramatists could unearth many intriguing subjects. The Baptist community could inform a largely ignorant country of what God has done through them over the past two hundred years. The inheritance of the past should not be undervalued. It must be treasured as a springboard for the future.

BAPTIST MEN'S MOVEMENT SECRETARY

To maintain all necessary administration

To be an advocate for the BMM in speaking and writing

This is a part-time appointment (remuneration by agreement), which could be home or office based

Job description and application form from:

Basil Amey
2 Sussex Road
HARROW HA1 4LX

Completed application forms to be received by 24 November 1988

WANTED! AUTHOR TO WRITE A POPULAR HISTORY OF THE BMS

Knowledge of the BMS, interest in history and some experience in writing for the Christian Paperback market desirable

For more details or applications please write to:

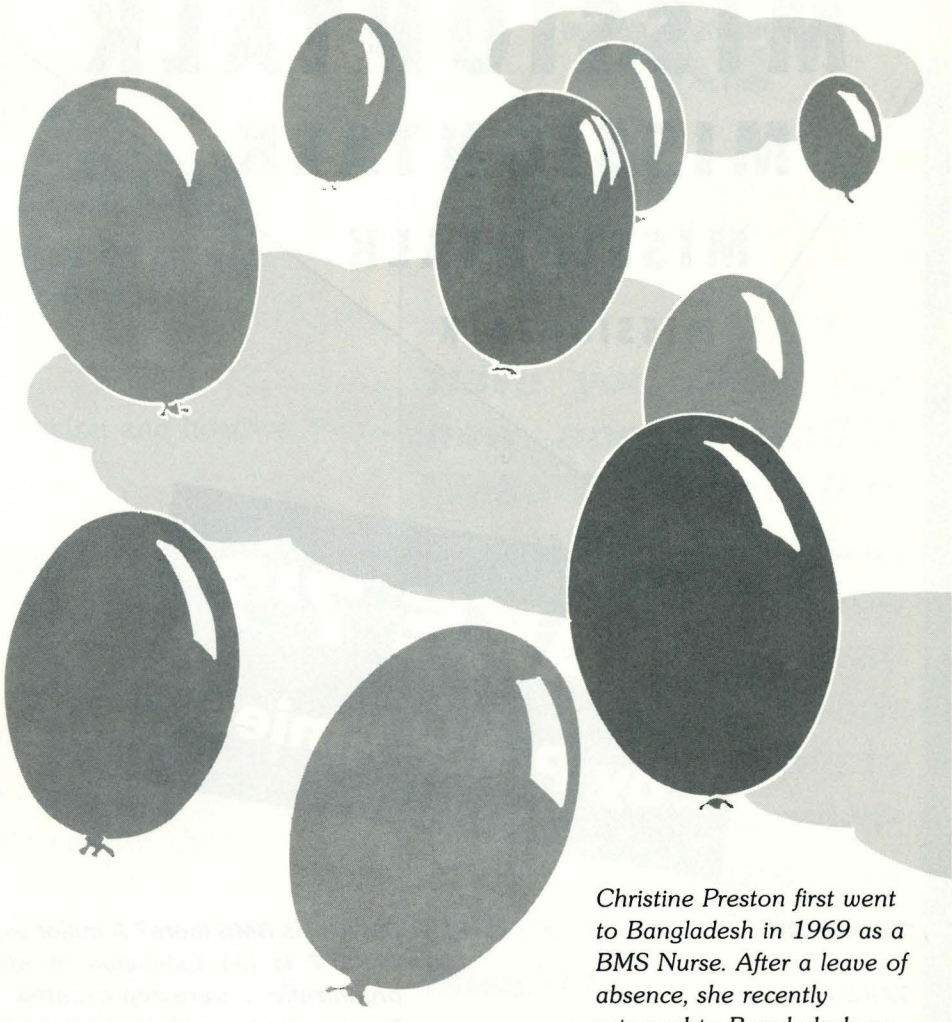
Rev R G S Harvey
Baptist Missionary Society
93 Gloucester Place
London
W1H 4AA
by 30 December, 1988

(continued from page 222)

After the two-hour service there was time for chat, relaxation, admiration of the pictorial record of the college and then everyone shared in a fellowship meal. Those present were from all branches of the Christian community, and represented almost all missions and para-church groups, as well as the various church bodies in Bangladesh. It was such a joy to see folk sitting and sharing the meal in a beautiful spirit of Christian brotherhood.

As the college looks forward to its next 20 years, please pray for those who teach the various courses — Basic Christianity for new Christians; a Certificate course for those with only primary and maybe two years secondary education; then a Diploma course for those with matric plus; also, as an extension arm for Degree courses from other colleges in Asia. The faculty is still partly Bangladeshi and partly missionary. There are short residential modules each year but the aim is to develop into a residential college, where students can study more intensively and so complete their studies in a shorter time.

The Word of God is living and quick. Let us pray for those who study it that they will be conformed to the image of Jesus as they hide the word in their hearts and let it work within their personalities.

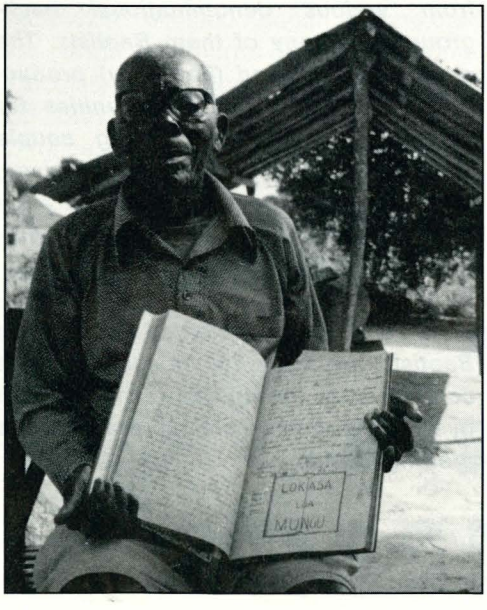


Christine Preston first went to Bangladesh in 1969 as a BMS Nurse. After a leave of absence, she recently returned to Bangladesh as acting Secretary for Missionary Affairs.

PAGES FROM THE PAST

I could scarcely believe it! There I was in July 1987 at Yakusu, exchanging greetings with an old man named Tula, when, with a dramatic gesture, he suddenly put the clock back over 50 years.

Walking back into his thatched hut overlooking the Zaire river, he came out holding a big leather-bound volume. As he turned the pages, I had to admire the careful handwriting and the neat presentation. With a smile of justifiable pride, Mr Tula pointed to various entries, dated on Sundays, for years such as 1933 and 1934. I could see the initials CCC underlined, followed by a Bible text and then sermon notes. 'Yes,' said that faithful old African Christian, 'I heard your father (Dr Clement Chesterman) preaching on that text 54 years ago, and that was his message.'



As I looked more carefully at the pages, I saw three words in bold capital letters and, framed in a box of ruled lines, 'Lukasa loa Mungu' — the Word of God. I couldn't help thinking of that verse (Colossians 3:16) which tells us 'Let the word of Christ dwell in you richly.' What better example than old Mr Tula could you find of the Word of God dwelling richly in the heart of a believer? What wonderful evidence of the abiding fruit of missionary work too! How many of us could match up to the standard set by Mr T?

Michael Chesterman

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

'TAKE 7'?

by Peter Amies

'Take what?'

'TAKE 7!'

'Whatever is . . .?'

'Well, how about Royal Week?'

Such might have been the conversation last year when all the publicity started. But now the very best of the Royal Week programme – plus a host of fresh ideas – has been moved from Cornwall to a Somerset location and has established itself in its own right as TAKE 7.

In early August, some 2,200 people gathered at the Bath & West Showground, Shepton Mallet, to take 7 days off for a unique holiday experience. With tents erected and caravans sited, young and old were soon happily involved in a varied programme of holiday activity, worship and teaching sessions geared to all ages and interests.

One of the joys of TAKE 7 is that there's nothing enforced or regimented about it. How much you 'put on your plate' is up to you! A primary emphasis (not surprising, for it is organized by 'Christian Family' Magazine, CARE Trust, CPAS and Scripture Union) is on the family having fun and learning and worshipping together. And it works!

But why is BMS there? A major aspect of TAKE 7 is the Exhibition at which 38 organizations were represented. Of the four involved directly in overseas mission, BMS was the only denominational society present. Since 1986, as South-West Area Representative, I have represented the Society, first at Royal Week and, this year, at TAKE 7.

With display panels erected and literature set out, I was available to talk to folk who visited the Exhibition. They came from far and wide and, this year, I had conversations about world mission and the Society's part in it with about 130 people from various denominational backgrounds – many of them Baptists. The most satisfying and (hopefully) productive being about the opportunities for service overseas. One young couple discovered that, since their marriage, unknown to each other, they had each been challenged about overseas service.

Whatever the outcome of those conversations and that exhibition, BMS and Baptists are seen by thousands to be committed to the mission of the church overseas. And that, I believe, really makes it all worthwhile.

KENT ASSOCIATION CHILDREN'S DAY

Green Street Baptist Church, Gillingham, is often a place of lively activity but, on a recent Saturday, over 50 children from six local Baptist churches made it livelier still.

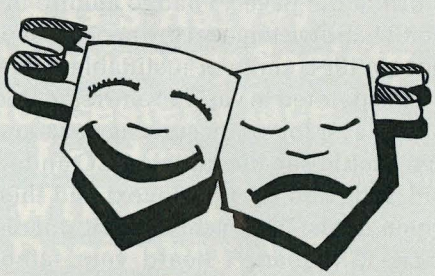
The minister, the Rev Chris Voke, led a time of praise. Then there was a variety of activities led by Adrian and Sylvia Hopkins from Pimu. Drama, model-making, and some enthusiastic discussion on a real-life situation in Zaire held the children's attention.

African games filled another exciting part of the programme before lunch. Several sat on the floor to eat, Zairian style.

The children's parents and leaders were invited to join in towards the close. Several came and saw a presentation of the work done earlier in the day. This included a TV News broadcast on the differences between hospital life in Zaire and the UK. Everyone enjoyed the 'Pimu Plan' slide sequence which formed part of the concluding challenge to the day.

There was a display of handicrafts and paintings from Zaire, and the BMS literature relevant to the emphasis on Africa. Each child went home with an information pack on Zaire.

The day was planned by Mrs Pauline Sutton, KBA Missionary Secretary, and the Rev Michael Ridgeon of Sheerness. Several people joined the team. It was agreed that the project was well worthwhile and should be repeated in other centres.



NEW AUDIO VISUALS FROM THE BMS!

S161 WORLD MISSION PUZZLE

A tape/slide set looking at world mission and how we, through the BMS, fit into this puzzle.

VHS161 WORLD MISSION PUZZLE

A VHS video of the tape/slide set with a lively visual approach. Ideal for house groups!

MS28 WHERE IN THE WORLD? – BANGLADESH

MS25 WHERE IN THE WORLD? – ZAIRE

The first two in a new series of slide sets for children. They provide a glimpse at lifestyle and church work overseas.

Each set has 21 slides and comes with a written script easily adaptable for Junior Church/Sunday School.

TAKE TIME

Have you used our new appeal leaflet, 'Take Time' yet? It is available in quantities for each church and is a useful way to challenge both church and people to look at their stewardship of time in relation to World Mission.

CRY ETHIOPIA

MANY of us have seen pictures of starving Ethiopian children, but few of us know much about the country's political and religious situation. Peter Cotterell, writing from 20 years' experience of missionary work there seeks to correct our ignorance in his book *Cry Ethiopia* (Marc 1988).

He worked with SIM, linked to the Kale-Heywet (Word of Life) Church, which grew up in the 1930's largely independent of missionary activity. He intersperses personal experiences with potted episodes of the country's history. An unsuccessful coup in 1960 warned of discontent with Haile Selassie's regime. The later uprising of 1974 toppled this authoritarian system which had given rise to the Rastafarian movement.

In the North, the Eritrean war of independence began to strip the land of men who could cultivate it and helped prepare the way somewhat for famine. Yet through all this God's people continued to witness and to play a leading role in famine relief. One such trip gave Cotterell the unprecedented opportunity to preach the Gospel to a crowd of Muslims.

The Marxist revolution began its long oppression of the Church and restructuring of society. Many churches were closed and Christians had to reassess their priorities. When Caesar laid claim to what was rightly God's he had to be resisted. In the midst of all this, famine struck again in 1983, touching the hearts of people everywhere and evoking the response of Band Aid. It still continues. In 1988 the country needs further physical aid, political reform, but above all it needs the preaching of the Gospel, which alone exalts a nation. Only in this way will Ethiopia's tears be dried.

Fred Stainthorpe

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

The final article on 'Popular Religion'

Rastafarianism is a dynamic religious force and one of the most important cultural-political movements in Jamaica and the Caribbean. An estimated 100,000 people – five per cent of Jamaica's population – call themselves Rastafarians.

The movement began in the 1930's in the misery belts surrounding Kingston. 'Rastafarianism is fundamentally a social movement of poor black kids,' writes anthropologist Andres Serbin.

'Using the ideological tools at hand, they seek a way of surviving in adverse economic, political and cultural conditions that are the result of the British colonization of the region,' says Serbin. 'They've developed a messianic cosmology that gives them hope for change, that Babylon will disappear and they will one day return to the promised land of their black ancestors.'

Deifying Haile Selassie

Return to Africa and belief in the divinity of the late Ethiopian Haile Selassie are the movement's two key doctrinal tenets.

Longing to return to Africa dates back to the time of slavery. Slaves were taught to read and write by 18th century Protestant missionaries, who used the Bible as their main text. In the ensuing years, the Bible was often the only book to which Jamaican peasants had access.

The Rastafarians (commonly called Rastas) were influenced by Jamaican Marcus Garvey (1888-1940) who formed the Black Pan-African movement in 1916. The movement brought together millions of Africans and blacks throughout the world; its ideal was struggle for an economic and cultural autonomy that would allow them to confront whites on an equal basis. Garvey gave Jamaicans a new pride in their African heritage.

Rastas believe that whites christianized the biblical message as a paliative for the suffering of this world, and that they use the Bible to make the poor more malleable. Rastas identify with the Jewish people, they believe they are the new Israelites in exile, and that redemption will be found in the cradle of biblical origins – Ethiopia, the land of their black ancestors.

When Haile Selassie was crowned 'King of Kings' and 'Lion of Judah' in 1930, the Rastas saw it as a fulfilment of the prophecy found in the Apocalypse. The event also responded to Garvey's admonition to 'look to Africa for the coronation of the Black King; he will be your Redeemer.'

Selassie's crowning was interpreted as the 'good news' of redemption, the establishment of the power of the black race. His theocratic government was to restore black dignity and lead the black race in a new direction. The movement takes the emperor's name before his coronation: Ras Tafari.

In recognizing Selassie as their god and leader, Rastas rejected the authority of the Jamaican government and assumed the posture of Africans in exile. Jamaica became Babylon.

Subversive movement

For the past 50 years, Rastafarianism has offered poor black youths a new way of seeing history and a sense of identity, cohesion and pride. But the

movement has always been seen as subversive in a society that is 76 per cent black but has always been ruled by a white elite.

The Jamaican government has often painted the Rastas as a delinquent fringe, and has occasionally launched half-hearted rehabilitation programmes in Kingston slums.

In the 1960's, influenced by the growing Black Power movement, Rastas moved away from their strong messianism and became more political. Black leaders such as Walter Rodney brought radicalized black nationalists at Jamaican universities into contact with Rasta slum youth. Police repression of the black movement further united the two groups, and in the late 1960s a political wing of the Rastafarians was formed.

This wing now became interested in the country's political direction, in wresting power for Afro-Jamaicans. Selassie was no longer seen as a god, but as a symbol of black power. The movement became more class oriented, identifying with union and student struggles and with black people's liberation movements worldwide.

This change was encouraged by Selassie, who visited Jamaica in 1966 and told Rastas not to emigrate to Africa until they liberated their own country. Since then, the movement has become more secularized: many Rastas have abandoned the idea of returning to Africa and see their task as that of 'Africanizing Babylon' by bringing about a revolution in Jamaica that reflects the aspirations of the poor, black majority.

The mainline media has sensationalized the Rastas, making much of their 'deadlocks', their use of 'ganja' (marijuana) and the Reggai music made famous by the late Bob Marley.

But experts point out that Rastafarianism has become a strong cultural development determined to develop Caribbean blacks' pride in their African heritage and to forge an authentic Afro-Caribbean identity.

Most Rastas profess the superiority of the black race and the need to punish the white race for its 'perversions'. They oppose all 'melting-pot' efforts and have encountered violent repression in Trinidad, Dominica, Guyana and Grenada.

Symbols of their differences include their vegetarianism (ital food) and abstinence from all alcohol as a way to combat poor diet and break the vicious cycle of malnutrition; their 'dreadlocks', or long ringlets modelled after those of the Mau Mau tribe in Ethiopia, a symbol of black pride; their use and promotion of ganja, the 'mysterious wisdom weed' which helps users reach a 'higher state'. (Some 60 per cent of the Jamaican population is believed to use marijuana for medicinal purposes.)

They have developed their own dialect as a protest against the official language of neo-colonial Jamaica (Ex: 'This is fi wi country' – This is our country), and make a practice of wearing red, green, black and yellow, the colours of the Ethiopian flag.

Reggae, the world-famous beat that originated in the Kingston slums, has become a major vehicle for transmitting the Rasta worldview. It combines African chants, Jamaican blues and calypso, was popularized by the late Bob Marley. Marley's songs protest against misery, and have become a vehicle of communication among black youth: they tell of police violence, joblessness, racism and poverty – but also hold out the hope of pan-African unity and issue a call for rebellion.

ABY NATIONAL

No, this is not another advertisement trying to get you to invest in a particular Building Society!

The Alliance of Baptist Youth are holding a National Day of
CELEBRATION, CONCERTS and SEMINARS which is for all Baptist young people

TEN SING, NORWAY, in Concert
AMBUSH THEATRE COMPANY and MORE ABOUT BAT RADAR

Seminars on the 'ONE WORLD?' theme with Don Black, Ann Wilkinson and John Rackley

Celebration led by Alan Pain

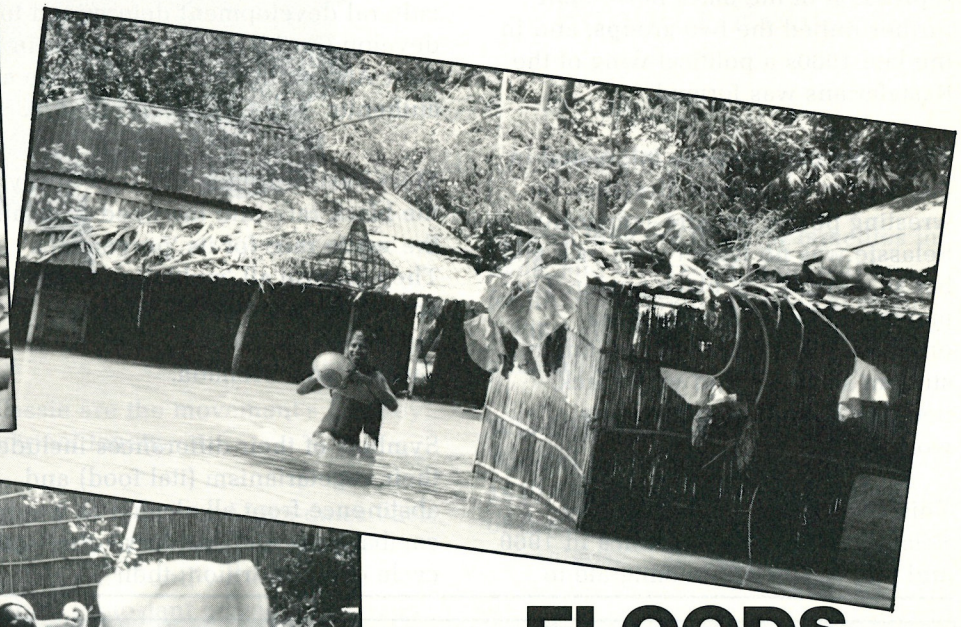
Sutton Coldfield Baptist Church, Trinity Hill, Sutton Coldfield

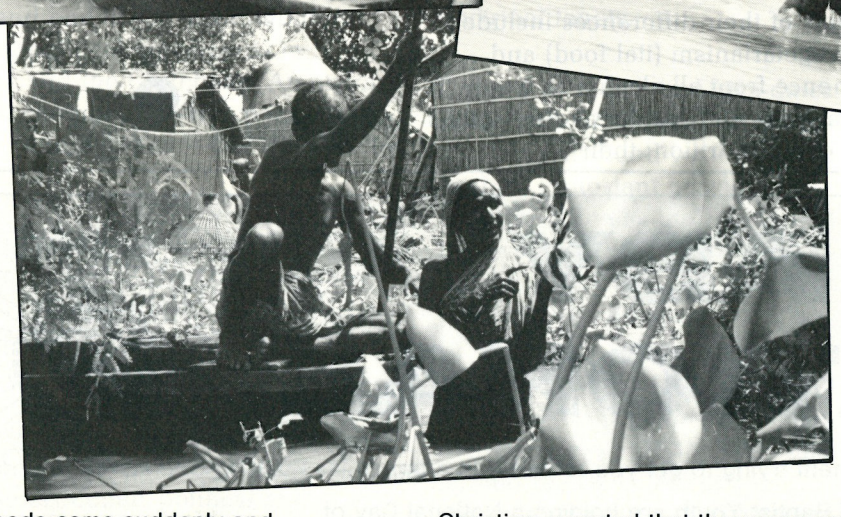
Saturday 26 November 1988, from 1.30 pm

Tickets: **£5**

More information and tickets available from: Youth Affairs Office
Church House, 4 Southampton Row, LONDON WC1B 4AB 01-405 9803

EYE OPENERS!





FLOODS IN BANGLADESH

THE floods came suddenly and devastatingly to Bangladesh at the beginning of September.

'They are the worst in living memory,' reported Christine Preston from Dhaka at the height of the problem.

'The north has not been too severely affected, but moving south Pabna and Rajshahi have been badly hit. South of the Ganges the ferry terminals at Faridpur, Daudkhandi, Doulatpur have all been washed away, so there is no motorised communication.

'Faridpur district went completely under water and many folk were stranded in boats and up trees, for high rise buildings are few.'

Christine reported that there was no rice in Gournadi or Turki and that there was little chance of getting any there without the boat being hi-jacked.

At Barisal, where some stocks existed, a worker from the Bangladesh Baptist Sangha's SHED Board organised a food chain.

'Helicopter drops are taking place to where there can be distribution,' Christine said. 'The Indian pilots are appalled at what they have witnessed — so many marooned folk whom it is almost impossible to help.

'South of Dhaka, several Christian groups are making daily food runs of both dry goods and cooked food.'

Christine described the 'tide' marks seen on many houses as the water subsided.

'For many the temporary shelter on the roof is becoming home. There are still families camping on beds which are five feet above the ground.

'Immediately the water began to rise people opened their door to evacuees, the Blind School has 200 or so, BBS just a handful, YMCA School several hundred and all local schools were full.

'The Baptist Sangha organised a feeding programme of one hot meal per day for almost one thousand people. This they did for ten days until people were able to return home.'

When news of the flooding reached the BMS in London, £15,000 was sent to the

What's happening in the Church around the World

Bangladesh Baptist Sangha for relief work.

'We are all very grateful for your concern and prayers,' wrote Christine Preston. 'There is a distribution programme planned to bring food to 30,000 affected folk, in various parts. Please pray for safety in travel for those involved in the work and for a righteous distribution.

Photos: Packets of chappattis, sugar, salt and water purifying tablets being distributed to the west of Dhaka.

The Bangladesh Baptist Sangha work at Shanti Kutir is in the care of the Liebenzell Mission. From Sunday 28 August until Tuesday 5 September the water was rising there up to a level where every house on the compound was flooded except the Church building, the clinic and the waiting house for the patients.

The waiting house, as well as the clinic, has been used to evacuate some of the clinic staff as well as others.

During this time, 823 patients, men, women and children, received treatment and 1,284 received food for one meal. Four men, who normally work at the clinic, were occupied in finding food in order to help the flood victims. Others had to organise the patients so that the work in the clinic could be done smoothly.

One of the Liebenzell sisters has been visiting different villages and churches.

'These visits have been done under great difficulties as every area is tremendously flooded and a very dangerous current can be seen. It will take at least another month to see the water receding in a way that the people will be able to return home. And with the receding water there will come the danger of disease. We shall have to engage in a feeding programme which will probably last for another twelve months.'

DISASTER TIME!

It's been a time of disasters. In a period of about four weeks the BMS responded to an earthquake in Nepal (£2,000), floods in Bangladesh (£15,000), and then to the Hurricane which swept through the island of Jamaica damaging thousands of properties including the United Theological College of the West Indies. This time an initial grant of £5,000 was sent, although it will probably take ten times that amount to repair the college.

Keith Riglin, BMS tutor at the College, said that the beginning of term had to be delayed – a great disappointment to all those theological students due to arrive from different parts of the Caribbean for their ministerial training.

All this happened in the middle of a postal strike, but this didn't prevent our Baptist Churches from sending in more than £31,000 – paid through bank accounts – for the BMS Relief Fund. Thank you for that, and for all that continues to come through.

NEWS REPORT

The floods in Bangladesh were the worst in the history of that part of the world. More than 16 different Christian Churches and 35 Voluntary Christian Organisations have been involved in the relief operations.

The Churches have mobilised all available resources to help the people affected by the floods. The Government of Bangladesh also sought assistance from friendly countries to overcome the situation. Many countries have responded positively to the call.

A great question arises: IS BANGLADESH DROWNING? The river-beds are becoming shallower by deposits of alluvial soil each year and tend easily to cause inundation.

from 'Ecumenical News'
Dhaka, Bangladesh, September 1988

·PRAYER CALL·

30 October-5 November
FRANCE

In September, the first BMS missionaries went to France to begin their work with the French Baptist Federation. John and Sue Wilson are presently at the language school at Massy, near Paris. It is very important that they become really fluent and are able to communicate with ease. Pray for them in their studies, in their adjustments to French life, and as a family with their baby daughter, Rachel. Neil and Ruth Abbot hope to join them in a year's time. Remember them in this year of preparation as they minister in Ossett.

6-12 November
WOMEN'S WORK IN ZAIRE

This covers a whole range of activities from weekly meetings, larger monthly meetings, choirs, sewing and reading classes, prison and hospital visiting. Women may walk many miles to attend services and classes. Leaders may have particular difficulty in travelling in the interior as they seek to build up and encourage women in small villages. Pray for their safety and that they will be able to continue to work.

Pray especially that all those in leadership will have a personal relationship with Jesus Christ and be prepared to forsake all involvement in witchcraft and that all they do will be marked by love and that they will receive wisdom and boldness in their witnessing.

13-19 November
COMMUNITY INVOLVEMENT IN BRAZIL

The Baptists of Brazil are showing an increasing awareness of and commitment to Social Work. Alongside vast riches, there is also much poverty, ignorance and malnutrition. The church has various projects offering help and teaching to those in need. The Friendship House at Campo Grande is providing the base for clinics, creches and primary education.

After some months at the rural development project at Potinga, working with Santino the foreman and gaining experience in the programme there, Michael and Daveen Wilson will soon be moving into a new area. Remember them with all the new challenges ahead.

20-26 November
CHURCH WORK IN ZAIRE

In the 110 years since Protestant missionaries arrived in Zaire, millions have received the Gospel. BMS missionaries continue to share in the spread of the Gospel through the work of the CBFZ. The work is spread from the port of Matadi to the capital, Kinshasa, up the river to Kisangani and beyond, crossing, by the grace of God, many tribal and language barriers. Communications within the country are exceedingly difficult. A radio network helps, as does the division of the work into six regions.

In Kinshasa region the churches are bursting at the seams – several hold two full services each Sunday – but witchcraft and the many and varied sects lay claim on a population which is economically poor and is seeing an increase in diseases such as resistant malaria and AIDS. Only about one third of churches have a trained, ordained pastor. There is, therefore, a great need to encourage and train church leaders. Pray for the Rev Foster and Jean Wright as they arrive in Kinshasa and begin the process of understanding the people and the church they have come to serve in Christ's name.

27 November-3 December
DEVELOPMENT WORK IN NEPAL

In Nepal, a country with few natural resources, the people depend on forests for their survival – fodder for the animals, which give essential manure for growing crops. Trees also provide fuel and their roots hold the soil in place and retain the water which is released slowly. The cutting down of trees too quickly has disastrous results – one of the reasons for last year's (and this year's) disastrous floods in Bangladesh. This problem is just one that the UMN is trying to help solve through its rural development projects – like reafforestation. One of the aims is to ensure that such projects also help the poorer people, like power for rural areas and the opportunity for cooking by it, and irrigation to help better agriculture. This is all part of God reconciling all things to Himself.

The Bolobo Centenary

by MARGOT BAFENDE

We were bumping along a badly eroded dirt track in the Land Rover, en route for an annual 'Matondo' thanksgiving service, and I was clutching hard at the back to hold on, when Pastor Nkuansambu leaned over and said, 'The Executive Committee want you to go to speak about the beginning of missionary work there. . . .'

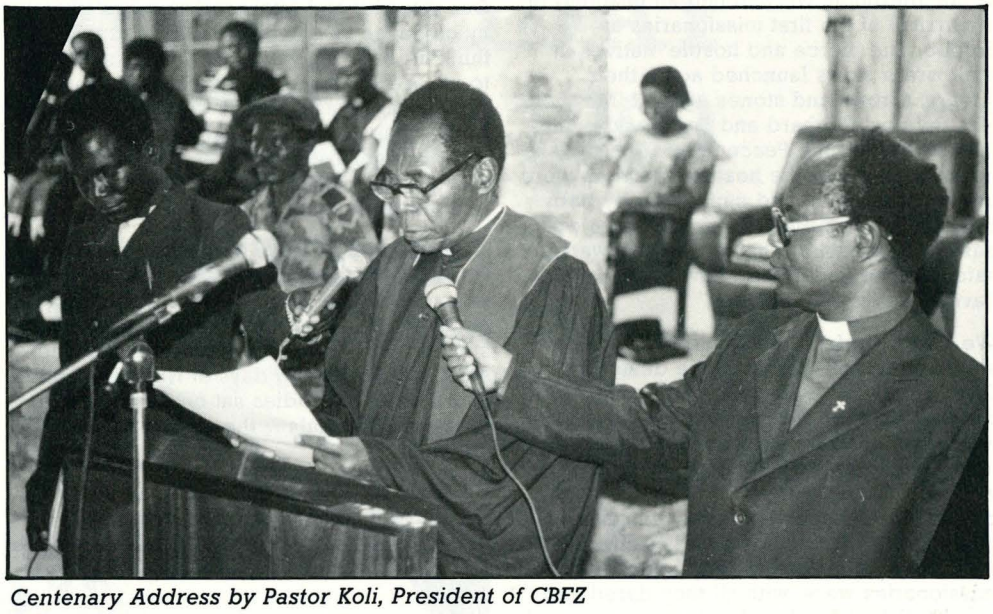
This was why, on 10 July at 6 o'clock in the morning, Augustin, my husband, Ida, who had just broken up, and I joined the crowds at the river port at Kinshasa and boarded the special boat hired by the Kinshasa churches to take over a thousand of us to the weekend celebrations at Bolobo. We greeted our friends: choirs in their uniforms, pastors, deacons, the brass band, and others, all surrounded by luggage, including food for the two to three day journey.

A river journey in Zaire is a never-forgotten experience. Our boat pushed three barges which had recently been spruced up when used for the big Party Congress. 800 slept in the minute bunk-bedded cabins on the barges. Some of us slept on mattresses on the floor in the 'real' boat. The rest — no-one ever knew how many (200? 300?) — kipped down on deck.

On looking back over this weekend, I find that the river journeys of nearly three days up and one and a half days down were as much part of our whole experience as the actual day's celebration at Bolobo itself. A very large percentage of the group were women, who gave up their earnings on the market stall or elsewhere to come.

There were eight or ten church choirs in their colourful uniforms. They could be seen and heard practising in many parts of the boat, singing in Lingala and Bobangi. The twenty odd participants from the Lower River (Mbanza Ngungu and Matadi) immediately joined up and started a little choir in Kikongo. Some enterprising members sold the new editions of the Lingala and Bobangi hymnbooks, and the brass band, with members from three different churches, worked on their repertoire.

The food we had brought was supplemented by fish, chickens, kwanga (manioc puddings), plantains and greens bought from the village fishermen who came alongside in their canoes, timing with admirable skill the moment to tie up and jump on board. The old hands had brought braziers with them to cook on; but the first mate's wife let me use her calor gas stove for our fish, even adding onions and tomatoes of her own! We were able to thank her on the return journey by giving her a leg of a small goat we had bought cheaply!



Centenary Address by Pastor Koli, President of CBFZ

Before it was light, folk started to queue for the very limited washing-cum-loo accommodation — each cubicle containing a shower which dispensed (river) water immediately above the (one) hole! Pastor Enguta, bless him, spoilt us, as we were able to share the first mate's bathroom. He also sent to our cabin some very welcome bottles of 'pop' to supplement the drinking water we had brought. Many were old hands at river travel, others were making the journey for the first time.

Walking around the barges was the occasion for renewing old friendships and making new ones, of sharing experiences and, as we drew nearer to Bolobo, of welcoming on board delegations from Tshumbiri and other riverside parishes. It was, too, a time for showing that belonging to the one Baptist community broke down the tribal barriers which separated us. Boat services were held every morning and late afternoon, led by the different pastors and accompanied by the band and some of the choirs, with a series of very good meditations.

There was great excitement when two of the barges broke loose as we juddered and grounded momentarily on a sandbank. We waved and shouted to our other half, who sang and danced back as they drifted slowly down river with the brass band striking up from the top of the back barge! We turned, gave chase, and finally captured our other half! Two series of sandbanks delayed us, so that the journey took much longer than anticipated. Pastor Enguta, sadly, had to radio the message that we would not arrive in time for the Saturday festivities. In fact it was early Sunday morning when we tied up to a huge mango tree at Bolobo station, and Pastor Enguta led our delegation, walking the plank to where Rev Koli, our CBFZ President (who

(continued from previous page)

had come by plane) and the welcoming party were waiting.

The Celebrations, necessarily shortened, started with a marathon four and a half hour open-air service, with many choirs, our brass band and, unexpectedly, a local military band. We sang lustily, albeit uncomprehendingly, in Bobangi. We were all welcomed, and then we listened to Pastor Koli, who made an excellent though long speech.

Then it was my turn to give the history of the early missionary work. I afterwards discovered that this was shown that evening on the national TV!

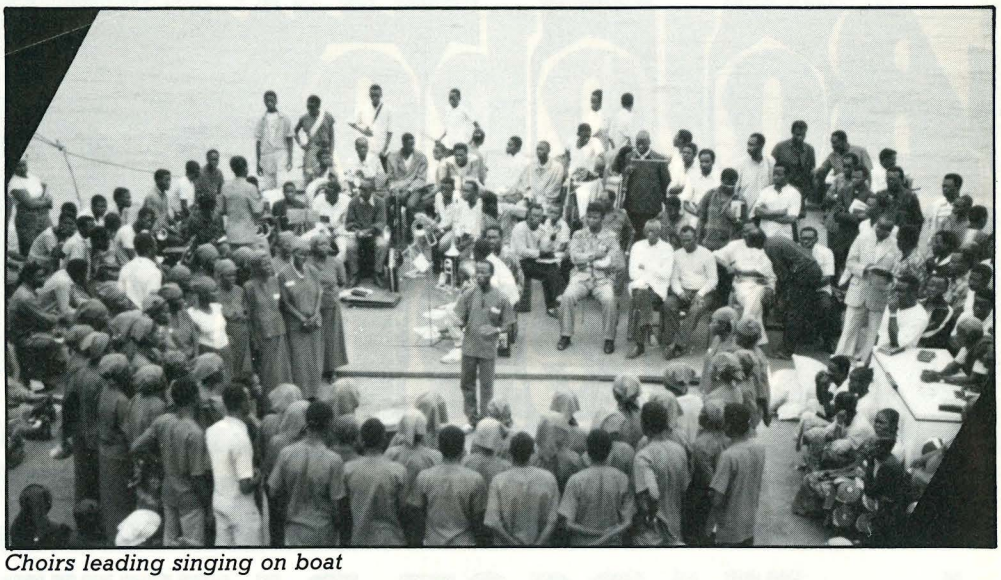
Pastor Mengi of the Church of Christ in Zaire gave the sermon, and then the surprise: President Mobutu's personal representative, a cabinet minister, brought greetings from 'Le President Fondateur du Parti' and, unzipping a large travel bag, handed Pastor Eboma literally armfuls of money, a total presidential gift of 5 million zaires (over £10,000), of which part was to pay for the boat! The service finished with a memorable prayer by Pastor Mengi, as together we praised the Lord for one hundred years' work at Bolobo, and committed to Him the next hundred years.

In the afternoon, we watched an enacting of the arrival of the first missionaries at Bolobo. The 'fierce and hostile' natives in their grass skirts launched again their spears, arrows and stones against 'Mr and Mrs Bentley' (Richard and Sue Hoskins) in their little boat the *Peace* (*Mark II,* hastily improvised!), and the heathen warriors were again transformed and captivated by baby Bentley – little Abigail Hoskins – who was passed from hand to hand. Sue afterwards said that she understood how hard that must have been for Mrs Bentley!

We saw 'Grenfell' forbidding the burial of slaves with their master at the death of Chief Ibaka; all performed with much dancing. In our 1988 version, the details were explained by a commentator over the loudspeaker to the very large audience watching from the river bank and from our boat. It was fascinating, highly amusing and, more important, it made us all realise what incredible and intrepid people those first missionaries were, with all they dared and accomplished for their Lord.

After that, it was perhaps inevitable that the evening 'Soiree Musicale' was somewhat of an anti-climax. Moreover, the hospitality arrangements seemed, by this time, to have been overtaken by numbers, so that some were more concerned with finding a meal than with listening or singing. Even so, there was no shortage of choirs, both local and from Kinshasa and, of course, the band who, once fed, treated us to all they had learnt together. Between these items, church leaders from the different tribes of the Bolobo area explained how the Gospel had first been brought to their tribe.

A crowded day! There had been very little time for talking with our Bolobo friends or for visiting Bolobo itself, although we made a quick visit to the hospital. Late that night, we returned to the boat, and we left on the Monday morning. After we had waved



Choirs leading singing on boat

goodbye, a motor boat approached, coming from upstream and carrying a sad and complaining cow – a farewell present from Bolobo for us all to eat on the return journey! It was divided up, distributed and cooked; our portion, which we ate with boiled plantains and kwanga puddings which we had bought at Bolobo, was delicious.

The return journey was a time for reflection. Our morning and afternoon services gave much space to prayer together and to thinking over the weekend and its meaning to us. We thanked God for the 100 years of work and witness, for the enormous growth of the church, and for the labours of the early missionaries; and we committed to Him the next hundred years under the indigenous leaders.

New friendships were cemented – there was Mama Winnie from Yalemba, for example, whose father, Disasi, had worked on Grenfell's *Peace.* She found a kindred spirit in Mama Tufwila, whose parents had seen the pioneering days at Ngombe Lutete, and the two old ladies sat on deck talking together in Lingala – the mother tongue of neither.

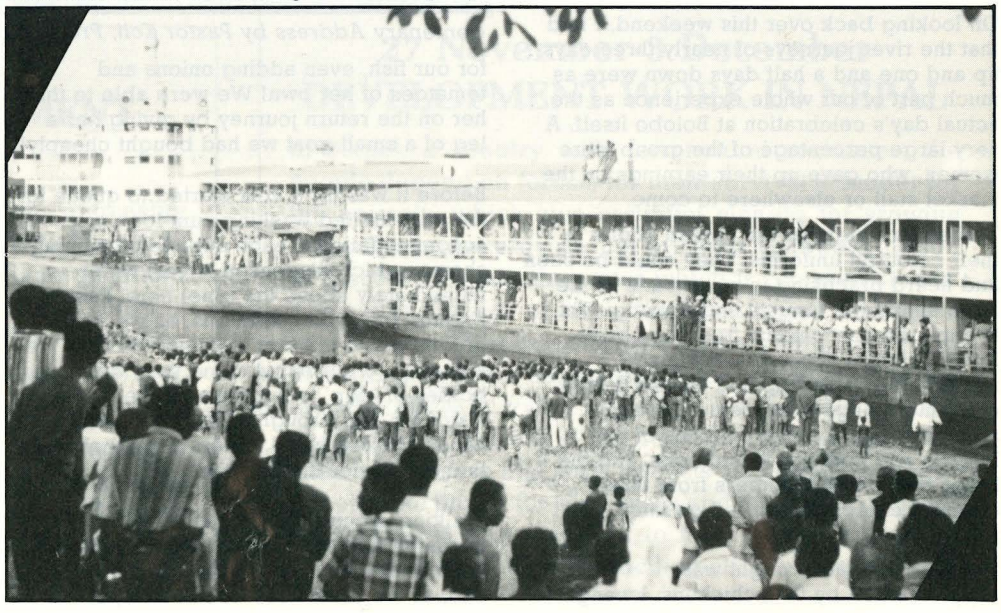
I discovered then that my talk had resolved a thorny question as to which tribe had been the first at Bolobo to receive the Good News. I had, very wisely, been kept in ignorance of this controversy so that my findings would be neutral, culled from the early documents!

Early Tuesday afternoon, we arrived at Kinshasa, band playing, cameras snapping, laden with plantains, manio flour, fish and kwanga, and impatient to share these and our experiences with our families and friends waiting at the dockside.

An unqualified success? Well, maybe there had been some hiccups. But Pastor Eboma and the Bolobo church would rest at last, happy that they had had such a tremendous response after all their months of preparations. We thanked, too, Pastor Enguta and the Kinshasa churches for having thought up and dared to put into action our river trip – it must have been quite unique.

I can't help feeling that, as we celebrated the 100 years of Christian work and witness at Bolobo, thanking God for all that was achieved by the Grenfells, the Bentleys, and other pioneers, so these our forebears must have been adding their celestial praise and joyful thanksgiving for the church which our Lord enabled them to found.

Boat from Kinshasa arriving with 1,000 people



MISSIONARY MOVEMENTS

Departures

Rev and Mrs J Furmage on 18 August to S W Parana, Brazil.
Mrs C Green on 24 August to IME, Kimpese, Zaire.
Mr and Mrs R Hoskins on 24 August to Bolobo, Zaire.
Mr and Mrs F Gouthwaite on 26 August to Campo Grande, Brazil.
Rev and Mrs L Messeder on 31 August to Campinas, Brazil.
Mr and Mrs D Perry on 31 August to Campinas, Brazil.
Miss R Montacute on 7 September to Kinshasa, Zaire.
Mr D Champion on 7 September to Kinshasa, Zaire.
Mr and Mrs D Stockley on 8 September to Potinga, Brazil.
Mr and Mrs O Clark on 14 September to Kinshasa, Zaire.
Miss A Bothamley on 17 September to Vellore, India.

Arrivals

Rev and Mrs P Cousins on 1 August from Cuiaba, Brazil.
Mrs M Bafende on 5 August from Mbanza Ngungu, Zaire.
Miss P James on 6 August from Cuttack, India.
Mr T Lehane on 21 August from Andhi Khola, Nepal.
Miss S Headlam on 27 August from Chandraghona, Bangladesh. (Private visit.)
Mr and Mrs J Corbett on 16 September from Kinshasa, Zaire.
Dr R Hart on 17 September from Chandraghona, Bangladesh.

Marriages

On 6 August at Worthing, **Rev Max Hancock** married **Mrs Dorothy Beagly.**
On 3 September at Birmingham, **Mr Tim Lehane** married **Miss Alison Maclean.**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 6 October 1988.)

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MISSIONARY

HERALD

December 1988

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'Unto us a child is born'

Editorial Comment

IT's been quite a year – for the Baptist Missionary Society that is! BMS personnel have been passing through newly opened doors into El Salvador, France and Thailand and others are preparing to go. At the same time it is proving more difficult to obtain visas for countries where we have been working for many years. We continue to be encouraged by the flow of enquirers and candidates for overseas work, but, because of resignations and retirements, the missionary total has hardly changed.

In the middle of the year, at home, the Society set up a new pattern of committee work in order to be a better steward of the resources of people, time and money. The same thinking has been behind the decision along with the Baptist Union of Great Britain to move into shared office accommodation in Didcot.

So change, but not decay, in all around we see, change which we believe is God prompted as He leads us into new areas of service and makes clear our understanding of world mission today. Let us pray that we may be prepared to take up all the new opportunities that are being offered to us.

None of this, of course, can be done apart from and without the support of Baptist Churches in Britain. Once again they have responded generously both in prayer and in giving. Sadly, although the final figures are not yet available, it appears that once again we have not reached our target figure for giving. Whether or not there is a deficit depends on other factors and will be made clear to us in the New Year when all the accounts have been received from overseas. Meanwhile, we have been assessing the needs for the coming year if we are truly to respond to what God is calling us to do. We believe that this is going to cost £3,510,900. Some income is received from legacies and investments but 'It is reasonable to expect (from the churches) an increase of ten per cent over the giving of the current year,' says BMS Treasurer, Arthur Garman.

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Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

JADUR

Gerry Myhill tells how tears of sadness during one Christmas service changed to tears of joy and thanksgiving

We had spent the day making visits around the town of Porto Rico on the edge of the river Parana. It was Christmas time and, even though the families were very poor, there was an excitement in the air at this special time. The children were not excited about mountains of new toys, but the gift of a pair of shoes, or a new dress, even a new ribbon for a girl's hair.

In response to the invitations made during the day, lots of people crowded into the little church for the evening service. It was a happy time of worship with regular interruptions by the town drunk seeking to relieve himself in the potted ferns by the pulpit and outbreaks of fighting amongst the many dogs which had crept in at the owners' heels.

We sang all the normal carols and people responded at the end of the address as an invitation was made to accept Jesus as Saviour and Lord.

Amongst the cries of 'Praise the Lord' and the tears of joy, a young mother stepped forward with a tiny child in her arms.

She held him out and said, 'Pastor, pray for Jadur. The doctor's can't do anything for him and have sent me home with him to die!'

Jadur was a tiny scrap of dry skin and bones with two desperate and enormous brown eyes that seemed to fasten on mine. As the service continued with people singing and praising the Lord, I looked at Jadur and felt so inadequate. I laid my hands on him and prayed and as I prayed I wept. My tears fell upon Jadur. They were tears for him, but also for myself as I felt my own lack of faith.

Jadur's mother held him close to her breast as she left the church. I can still see the bowed head as she stepped out of the circle of warmth and light at the Church door into the darkness of that night.

Three months later I was back at Porto Rico, busily putting our boat into the water and loading it in preparation for visits to families on the islands when a boat pushed its way to the bank amongst the many others already there. We took little notice because people and boats were arriving and leaving all the time.

As the people alighted from the boat one woman detached herself from the group. She came running over to us. It was then that I noticed she was carrying a baby.

As she came nearer she cried out, 'Pastor! Pastor! See how well Jadur is!'

She held out the child. He still had those enormous eyes, but now they were smiling, happy eyes. He was the picture of health, chubby and glowing.

I just laid my hands upon them again and thanked God for His goodness. Once more my tears fell on the child, but this time tears of joy and thanksgiving.

I thank God for prayer answered in this way, proof of His love and care for each of us.

Nepal Christmas Scottish Style

I left Dubai early on Christmas morning and arrived in Kathmandu late afternoon for the experience of a lifetime, says Sheila MacKenzie from Hillhead Baptist Church, Glasgow.

As I left the shelter of the airport building and made my way to what looked like a taxi rank, I was surrounded by filthy ragged, begging children, who screamed at me: 'Taxi, taxi? Where you go?'

Seized by panic, I agreed to go and was driven through a maze of dirty back streets where dogs and children sat in the gutters. I arrived at the mission guest house where I shared a Christmas meal of curry and banana cake.

Next day I set off for Butwal. Those who have seen the film 'Midnight Express' will know the eerie and alien feelings I had as I walked through the foggy, damp atmosphere to the bus station.

What a journey! Twelve hours on a ramshackle, jam-packed, dirty bus. The views from the window were spectacular. I saw the hillside terracings, looking dry and dusty in their winter state. We passed tethered elephants and yokes of oxen. We saw a funeral procession – a bus hired for the occasion with a body wrapped in orange cloth sufficed – they were going to the nearby river for a cremation.

I arrived in Butwal around 8.00 p.m. only to learn that I had missed my connecting bus to Tansen. Clutching my worldly goods I headed out of town into the darkness on a rickshaw searching for another UMN guest house. I spent a comfortable, but very cold night there listening to a family of rats squalling to each other in their cloth ceiling.

Next morning, the mail van was going to Tansen and I hitched a lift. Two hours later I arrived exhausted, but relieved into Stuart's arms.

I thought the journey back to Kathmandu couldn't possibly be as bad as that, but I was wrong. A lorry was stuck in the mud and everyone had to change buses.

No room inside, so guess who was sitting on top of the bus on the spare wheel, hanging on to my luggage as we clung to the sides of steep mountains in the moonlight. 'Adventures are made of this,' thinks I.

Nine days were spent in Tansen observing village life and seeing at first hand something of how a missionary team works. Stuart and Pirjo Little and Jonathan live in a mud house with a tin roof, so it's one of the best in the village. The water is carried by a water-carrier every day from the nearby tap and has to be pumped upstairs to gain pressure for the tap in the kitchen.

They have no rats now, just a column of ants that march constantly across the kitchen wall carrying all sorts of goodies. Meal times were spent studying these wonderful creatures as they struggled under such heavy loads.

I saw many different animals. Elephants in the low-lying regions, buffalo tethered to each house to provide milk. Their landlady comes twice daily to muck out the stable and then milk the animals – no hand washing between times. Chickens and goats are also kept although the chickens are not the chunky variety.

One day, while taking Jonathan for a walk to see the hens, an eagle swooped down from the sky and stole a fluffy chick away. I couldn't believe my eyes. You can't get much closer to nature. We saw a troupe of monkeys in the trees while walking one day. It was fascinating to watch their acrobatics. Vultures are never far away and prey on any dead creature, animal or human. There is a hill outside Tansen where the poorer people bury their dead in shallow graves. The jackals and vultures make quick work of the bodies and you see remains of bones, and the clothes are scattered in the trees.

HOGMANAY

Pirjo had saved a tin of haggis for the occasion and we dined in style on tomato soup, haggis, turnip, potatoes, pumpkins, blueberry pie and ice-cream. Stuart and I thought we would surface early on New Year's morning and climb a hill to watch the sun rise over the Himalayas, the theory being that we would be linked together with those in Britain celebrating midnight. Unfortunately it was very cloudy and we never saw the mountains that morning!

But never mind, our thoughts were in Scotland.

I went to church in Tansen. The service was in Nepali, so I didn't understand much, but it was an uplifting experience – except for having to sit cross-legged on the floor for two hours. At night there was an informal service for the UMN team. They are a super bunch of folk from all over the world with a common commitment.

In the hospital I saw leprosy patients and learned about the work that can be done to help. I saw a toddler in traction who had fallen from a tree into a fire. A baby had just been born and was in an 'incubator' – a wooden box with a light bulb for warmth. And yet this is a good hospital by Nepali standards.

The poverty is very real. In fact I was repulsed by the filth and the squalor. This is the fourth world and everything I saw filled me with mixed emotions – pity, anger, guilt, revulsion and yet my short visit also filled me with a fascination for the people and the land that made me want to remain.

Anyone who gives up living in the western world to live in Tansen is a saint. They spend much time just surviving and trying to keep well so that they can work with the people who need them. Never again will I find an excuse to avoid the 'missionary meeting' at church.

And so I returned to Abu Dhabi with its clean streets, neon signs, glass buildings, fast cars and designer shops. I came back to my house with my soft bed, hot showers, TV, running water and washing machine.

I was glad I had gone to Nepal.

Sheila MacKenzie was working as a teacher in Abu Dhabi, when she had the opportunity to visit Nepal. She is now working in Sarawak.

CHRISTMAS JOURNEY

– from a Missionary's Diary

It was Friday, 13 December. I had flown from Kinshasa to Kisangani to take some missionary children home from the hostel and school to their parents for Christmas. At Kinshasa I planned to go by boat to Lisala to stay with friends at Upoto for Christmas.

Annie Horsfall, a BMS missionary, had very kindly agreed to put me up, and was there with a meal ready when we arrived. Annie lives in an airy apartment over the top of a Yamaha Motor Cycle Sales Showroom. I can still to this day smell the Kew Hothouse fragrance of Kisangani.

I had had a message in Kinshasa that the boat was due to arrive in Kisangani on the Friday. I arrived there and it was supposed that it would leave on Sunday.

You might think you know when the Lord will come. You believe – know – He will come. You think you have your life all planned out. Have you included the Lord in your plans?

The inn, filling up with travellers. The shepherds about their work. The weary woman on the donkey travels with Him.

Annie walked down to the port with me and showed me the empty quay.

'That is where the boat will dock,' she says.

No sign of activity at all. No labourers. Nobody in the offices. The clerk has not arrived yet.

Is it like that sometimes with us? the space in our lives where the Lord will enter is just vacant – no bustling preparations. The manger empty on the church stage and everyone is busy with shopping and cooking. We have seen the brilliant star in the East and followed it with the kings. We have heard the heavenly choir of angels singing and have hurried forward with the shepherds.

I had made my plans in Kinshasa on the assumption that the boat was approaching Kisangani. It had been seen by our people at Upoto, and they had 'phoned to Kinshasa that there was definitely a boat and it was approaching (Lisala, Bumba, Yakusu) Kisangani.

We know the Lord will return. We have received messages from those who have seen him and those who know of His plans. Now is the time to invite others to travel on the boat.

Saturday 14

Annie has to go to work this morning, but she has shown me where to go to buy my ticket. At 9.00 a.m. I walk down the road and go down the steep approach to the dock, carefully keeping in the patches of shade from the mango trees. The dock is, as you probably imagined, a wide piece of concrete with warehouses on either side. Onatra is the name of the transport company. They have three boats which go from Stanley Pool, Kinshasa, to Stanley Falls, Kisangani, on the River Zaire, and other smaller boats which provide essential transport along the tributaries of the Zaire.

There is a tall building on my right with an iron staircase zig-zagging up. I climb the first flight and wake the clerk who is sitting outside the door, and ask if I can buy a ticket.

We need to go to the Lord and ask. He wishes us to go, and makes provision, but we need to put ourselves in the position of asking – supplication. Is the Lord ever sleeping at the door?

'Can I buy a ticket to travel?'

'There is no-one here to sell you a ticket. Come back later!'

Annie's house is not far from the port. I go up the slope, pass the huge Post Office – there are 17 pillars along this side and 17 along that – pass the Hotel de Ville (Town Hall) – painted a lurid pink – and return later in the morning to the port.

This time the clerk is awake and he waves me towards the office. This is a small

room with a huge desk set diagonally across it. Three Zairians lounge round the desk and continue with their conversation. They do not move to make room for me. The large man wearing a uniform shirt looks up as I enter. I put down my bundle of purchases tied in my headscarf, feeling like a peasant.

The Lord came as a man. When others come to get their ticket to travel to the Lord, do we stand and welcome them, or do we sometimes treat them as if they are an interruption to our own personal business with him? Certainly there was no welcome when the holy family arrived – no-one vacated their own comfortable room to take Mary's place in the stable. No-one stood aside to make them welcome.

'I wish to buy a first class ticket to Lisala.'

On this boat it is best for women travelling alone to have a first class cabin. When I saw first class I wished I'd travelled de luxe.

'When will the boat arrive?' I ask.

'This afternoon. You will depart tomorrow morning!'

The large man wrote out a ticket. Then I was told to follow the clerk. Down the steps we went to the ground floor. I don't particularly like following a stanger alone in unfamiliar buildings but, if I want a ticket, I must go. I find myself in front of a small room about three yards by four yards. A heavy iron grille closes off the service hatch. A man sits at the other side of the desk. Between me and him there is the grille, a space, a large desk and, of course, the language barrier.

Do we put barriers between ourselves and the people who wish to approach the Lord? Do we erect a grille past which they cannot go? Is there a language barrier, a special terminology? Are we afraid that if these 'outside' people get to us we shall be robbed of our comfortable position? There were barriers for the shepherds when they arrived. Here was the Son of God with His mother and father. How could ragged smelly shepherds, clutching a wriggling lamb, approach such grandeur?

Did the baby cry out to break the barrier? Did Mary look up and see them and immediately make them welcome? There was a barrier for the wise men. They had travelled a great distance to see the Son of God. They had brought priceless gifts. Was this primitive shed their destination? This little group of poor, tattered people, sleeping wearily.

Was this baby, disturbing the straw with his wriggling, really the Son of God? How sensitive they must all have been to the information they had received. Supposing they had wrinkled their noses and shaken their heads and reined the camels sadly away from the poverty revealed there. Do we shake our heads and wheel away from all the poverty surrounding us?

The clerk speaks. 'You wish to go to Lisala, first class?' 'Yes, please.' He tells me the cost and I pass the money with much difficulty at my arms length through the grille to put it in his hand, stretched towards me. 'When will the boat arrive?' I ask. 'This afternoon. And it will depart tomorrow the 15th.'

I turn away from the grille and someone beckons me into the next room. There is also a grille here but it is curtained off with black fabric. I am beckoned inside the room. It is dark and dirty. I am unwilling to enter. The clerk points to a white piece of paper pinned to a wall above a desk. It has written on it in biro 'Service sanitaire'. The man seated then asks for my health certificate.

When your time comes, will you have a clean bill of health? Will you have all the necessary stamps, or will there be unhealed areas, unforgiven hurts, general lax care of spiritual health? How had the shepherds and kings prepared themselves to approach?

He sees my obvious disquiet and points to the notice. I give him my certificate. It is in order – if not, he could insist on giving me injections with a shared needle!

He demands 50Z. I say 'I didn't think I had to pay'. I ask if he will give me a receipt. He flicks through a book of receipts. I give him 50Z and he writes a receipt for 25Z. He stamps my ticket folder. The notice above the other desk, also in biro on a sheet of paper, says 'Immigration'. A clerk goes into a room, also dark and dirty, holding the door at an angle. It does not reveal the interior.

We do not know, and cannot imagine, what is waiting for us beyond the door. Was this how the kings felt on entering the stable?

'Come in!' a voice calls. I go in and give my passport as instructed. The large man behind the desk waves me to sit down. I do so, uncomfortably, because I have already put my bundle on the chair. I hesitate to deposit it on the official's desk. He writes in a ledger, asks my profession, and copies my name and passport number. I say 'Thank you' and leave. The clerk stamps my ticket and I can go out into the fresh air and freedom. There is no sight of the boat.

Sunday 15th

Annie is to preach at a village of Kisangani called Tshopo. On the way there, she tells me stories of people who have waited a fortnight for the boat to arrive, people who have spent a week in the boat stuck up a sandbank. 'The river is very low at the moment,' she adds.

Every few hours one of us goes down to the port to see if the boat has arrived.

Do we keep a look out to see if he is coming?

Still no boat. It will arrive this afternoon and depart tomorrow morning. I had just gone to bed when I heard the low sound of a ship's hooter. I jumped out of bed and went to find Annie. She had heard it, too. Yes, it sounded like the boat. Should we go to see? No, there was nothing we could do but go to sleep.

I got up at 5.45 a.m. and went down to the port. It was slightly chilly and a mist spread over the river.

THERE WAS THE BOAT!!

Christ is here, born as man. The obeisance has been made. The offering is given. Come on, everyone, tell the message. Christ has arrived.

From India to the Isles

'A wonderful experience, thanks to the Lord and the BMS,' said Sushoma Mondal from West Bengal, India.

Sushoma, the younger daughter of the Rev Philemon and Mrs Mondal, was given a scholarship so that she could represent the Bengal Baptist Union at the Baptist World Youth Conference in Glasgow.

It was the opportunity of a life-time for Sushoma who looks after her ageing parents in the minicipality of Howrah, across the River Hooghly from Calcutta.

A life-long connection with Scottish BMS missionaries gave Sushoma a special interest in Scotland. The late Rev W Craig Eadie asked her father to be the Howrah Baptist Church evangelist to the Bengali and Hindi congregations in 1951. When Sushoma was born Mr Eadie was asked to conduct the dedication service. Sixteen years later, on confession of her own faith in the Lord, she was baptized by the Rev Neil B McVicar, who was then pastor of the Howrah Church.

Because of the Scottish interest, Sushoma was invited to accompany Neil and Marjorie McVicar on a BMS deputation programme to the Orkney and Shetland Islands. On the isles of the far north Sushoma experienced more Scottish hospitality from the Baptist family in Wick, Kirkwall, Westray, Lerwick and other places. She was able to share something of her experiences at the Youth Congress and also of her life in India with her new friends.

Sushoma Mondal in Nottingham

New experiences included living on a dairy farm in the Orkneys; a cabin cruiser sail in very rough seas to visit a Christian family, the only inhabitants on a small Orcadian island; three short flights in small aircraft; inter-island ferry travel; a visit to a neolithic settlement at Skara Brae; a dark foggy trip to attend one of the Shetland meetings.

She was also able to visit the Kirkwall County Show. The 'prize exhibit' as far as Sushoma was concerned was the pipe band, especially when the pipes and drums sounded forth with 'Amazing Grace'.

As she returns to Howrah, to her parents and her job as a reception class teacher in a private school, Sushoma will share much of what she has learned of the British way of life.

'I will tell them how hard the British people work, that the ordinary people are not rich, that the weather causes problems for farmers, that some Baptist churches are very small buildings with small congregations, that they have their problems too,' she said as she was planning her report to the Bengal Baptist Union.

'I will try to change some of the wrong ideas they have about the UK.'

She also intends to tell them of her recommitment to her Lord.

'Jesus Christ rules and I've recommitted my life to Him that He may rule in every way.'

As she left us, Sushoma's request through her tears was: 'Please, please pray for my church.'

Sushoma visiting the most northerly Baptist Fellowship in the British Isles, Brae, Shetland

A REAL CHALLENGE

JACQUI WELLS left for Thailand last month to begin a new area of service. Prevented from returning to Bangladesh, where she has worked for the last eleven years, Jacqui will be the first BMS missionary in Thailand.

'I came home in 1986 for a year's furlough and I expected to return to Bangladesh,' she said. 'I have had to wait one extra year to know which way God is leading.

'At one time I wondered, with all my experience of work in Bangladesh, whether I should be working amongst the Asian community in Britain. So I asked for time to work within a project in the inner city of Birmingham. After exposing myself to the activities of that project I realised that, for the time being, this wasn't the way to go.

'Although I could have been useful in the project, and it was made clear to me that there was a position for me if I wanted it, I believe God has said quite clearly "trust me and come with me to Thailand".

'If everything had worked well I would have been in Bangladesh now. If you've been in a country for eleven years and you've really been involved with the people and loved them and the country, then it's difficult to accept that you are not going back.

'You ask lots of questions. Why haven't I received a visa? It hasn't been refused, nor is it given. Perhaps in the future I shall understand.

Jacqui Wells

'However, I've left women in Bangladesh, trained, to carry on the work. So it has not ended because I am not there. If God is saying that they're there now and it's time for them to take on that responsibility, that's well and good.

'I also think that if I have had such a good time in Bangladesh – and the experiences there, on the whole, have been tremendous – then God is not punishing me by taking me away. It means, perhaps, that He wants to lead me into something more and I have to come to terms with that. So another door has opened and I have to learn two other languages and a different script. I just pray that I shall have the ear and the intelligence to pick it up.'

Jacqui will first of all learn Thai although she will be working amongst the Karen tribe in the north of the country.

'I shall learn the Karen language from the people. If you can get alongside people and work with them you pick up the language because you want to communicate. I shall be working amongst the women – a similar sort of work to what I was doing in Bangladesh.

'It's all been tremendous. When I offered for service in Thailand, because I believed that's what God wanted me to do, I then got a message from Thailand to say that the women of the Karen tribe had been praying for a lady to come to help them in their work. I shall be working with them preparing Bible study material for women and for families.'

For a while Jacqui will be the only BMS person in Thailand.

'The Blands will be arriving in Thailand next spring, but they will be working in another area of the country. The group we shall be working with is the Thailand Baptist Missionary Fellowship. As British Baptists we shall be joining American, Swedish and Australian Baptists – so I'll probably come back with an American or Aussie accent.'

Having a lovely time ...wish you were here!

Breakout
BMS
93 Gloucester Place
London

Dear Sir

I have seen the advertisement in the *Baptist Times* for your Summer Holidays. Please send me more details of the 'Messing about on the River' holiday and also a booking form.

Yours faithfully

Malcolm Brown

Mr M Brown
8 Tom-na-Moan Road
Pitlochry
Scotland

Dear Malcolm

Thank you for your enquiry about the Narrow Boat holiday. We have two Narrow Boats reserved for a week's holiday on the Grand Union Canal. Our starting point is just south of Hemel Hempstead and we shall travel north, hopefully as far as the Blisworth Tunnel.

I am enclosing a booking form and look forward to hearing from you.

Yours sincerely

John Passmore

Breakout
BMS
93 Gloucester Place
London

Dear Mr Passmore

Thank you very much for the booking form. I am looking forward to joining you on the holiday. I am a bit worried about how I will get to Hemel Hempstead in time. Please send more details about the programme for the week.

Yours sincerely

Malcolm Brown

Malcolm Brown
8 Tom-na-Moan Road
Pitlochry
Scotland

Dear Malcolm

Thank you for your booking form. Please find enclosed receipt for your non-returnable deposit.

If you want to travel down on the Friday evening we can arrange somewhere for you to stay so that you can join us on the Saturday.

The members of the team have met and decided on a theme, 'Storms on the Lake' for our more serious studies during the week. We will be looking at various Bible passages and stories where Jesus or His disciples were either on or beside the lake. We will be relating these to our own situation with the world today and the task of mission which is before the church. Not that we want to be in the middle of storms where our boats are near to sinking! Each day we will sail, but also have time for worshipping together and some study.

I look forward to seeing you on 16 July.

With all good wishes,

Yours sincerely

John Passmore

Mum and Dad
8 Tom-na-Moan Road
Pitlochry
Scotland

Dear Mum and Dad

Well I arrived safely in Hemel Hempstead and spent the night with a Minister there. They brought me down to the boat on Saturday afternoon.

There are ten of us on the holiday – five boys and five girls – and as the programme said, a crew of three. John and Simon had to do most of the steering to begin with but now most of us take it in turns. They also had to show us how to open and close the lock gates. We are now supposed to take it in turns to do that! It seems as if this canal is going up the side of a mountain because there are lots of locks. I thought it was a bit unfair describing Alison as a Galley Slave in the programme. She is great and has given us some really good meals. We all take it in turns helping in the kitchen to prepare the food and with the washing up. We also have to do other duties on the boat, like cleaning it out and mopping up the floors. Yesterday even John and Simon had to do their turn swabbing the decks!

On the Sunday we got as far as Berkhamsted and went to church there. The people were expecting us and had prepared a lunch in the Sunday School afterwards which was really great.

Don't worry too much about your poor little son in the wicked south, I think I'll survive. See you on Saturday.

Love,

Malcolm

Dear John

Thank you for the follow-up letter you sent reminding me of the Narrow boat holiday. It had taken me until now to forget it! I must admit when we set off on 16 July, I felt a little ill at ease being among so many Sassenachs.

However, after the first few hours, and when the rain stopped I had no regrets whatsoever about coming. Leaving the cold north of Scotland for the sub-tropical south of the Watford Gap was quite an experience. I discovered that it was not just a land of yuppies, filofaxes and garden sheds being sold for six-figure sums!

During the week I spent on the Grand Union Canal I was able to relax and enjoy myself. I was also able to hear God's word clearly and be challenged as to His plan for my life. I was also able to make new friends and find that I was able to trust people. That, I think, is one of the distinct advantages of being on a Narrow boat. The small space means that you see a lot of everybody and this allows trust to be built up quickly and to remain strong despite any disagreements which might occur (disagreements I must add were remarkably few and far between and never really blew up).

I think myself that if you can bear it I will be on next year's Narrow boat holiday. I look forward to new experiences, new friends, new challenges and new fishermen with new keepnets!

I want to thank BMS for organising the holiday programme. It was my first BMS summer holiday, but it won't be my last. Look forward to seeing you next year.

Yours sincerely

Malcolm

Letter to a friend

Dear Paul

Well here I am three days into this holiday and you wouldn't believe what's happened so far, although knowing me perhaps you would! It's a really good bunch of people on the boat and we get on very well. There are five girls and five lads, with three staff. We won't talk too much about them, but the others are great.

One of the boys from the church we attended on Sunday joined us in the afternoon with his girlfriend. He brought his guitar and spent most of the afternoon playing choruses and songs with two of our girls. Jessie played the violin and Susan the flute. It was really great as we went through all the locks with them playing. People out for a Sunday afternoon listened and even applauded.

Mind you, it's not all been like that. We have a couple of real wallies as well! Boats are not particularly easy to steer, but one of the lads thought he could manage. Unfortunately he misjudged a bend and tried to take some of the bank with him. The real problem was that it was just at the point where a fisherman was enjoying a quiet evening. The fisherman got himself and his rod out of the way, but his keepnet and all the fish in it got completely entwined around our propeller. John had to calm down the fisherman and promise to pay for a new net. We then spent the next half hour clearing all the debris from around our propeller.

We're meant to keep to four miles an hour on the canal, but for some of our budding Nigel Mansells that just isn't fast enough.

So far, only one of us has fallen in. And guess who that was! No, not me, but the same one who had to tangle with the fisherman. In theory our boat could take ten people, but I'm glad there are only seven of us on it. You really get to know people well in the very confined space between the bunks in a Narrow boat! Talking of wallies, which I wasn't, we had a very Narrow escape today. Not that it was anything to do with us, but all the money for buying food for the rest of the week nearly went to the bottom of the canal. John, our Captain, dropped his filofax, yes, filofax, into the canal complete with money, credit card, etc. It was a good job Simon was there because he managed to grab it before it had gone more than a couple of feet under the water. Today the groceries were paid for with soggy £5 notes!

Last night we went through the Blisworth Tunnel. That was really brilliant! The tunnel is nearly two miles long and just wide enough for two boats to pass. Goodness knows what was happening in the complete darkness of the tunnel!

It's a pity you couldn't come. You would really have enjoyed it. Still see you on Sunday.

Yours,

Malcolm

EYE OPENERS !

A1

A2

JAMAICA

Jackie and Keith Riglin, BMS workers in Jamaica, bring us up to date with the situation there after the Hurricane.

'Gilbert really mash me up man.'

That was the typical response of Jamaicans to the hurricane, which struck in September, leaving trees uprooted, electricity lines down, roofs ripped off, furniture sodden and crops destroyed.

Six weeks later and life is beginning to return to some semblance of normality. Most areas now have their water supply restored and the aim is to complete electricity repairs island-wide by Christmas.

New roofs are appearing amidst the rows of plastic sheeting and tarpaulins and many of Jamaica's small farmers are already starting over again. The supermarket shelves are filling – mainly due to imported food items – and all around trees, shrubs and flowers are springing back to life.

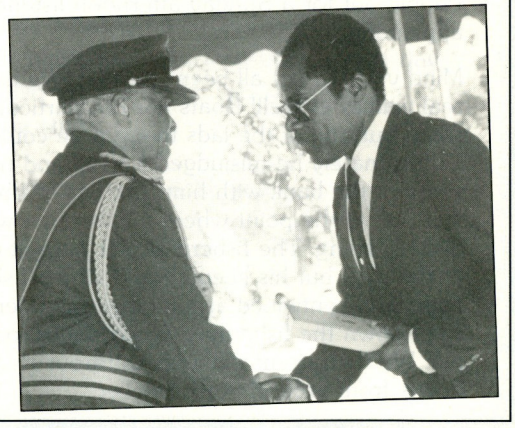
At a local level, the devastation wrought

ORDER OF MERIT

On Monday, 17 October, the Governor General of Jamaica, created 'The Late Reverend and Honourable William Knibb, British Baptist Minister' an honorary member of the Order of Merit.

This was 'for his outstanding role in the relentless struggle which culminated in the Emancipation of Slavery on 1 August, 1838, 150 years ago.'

The award was received from the Governor General, Sir Florizel Augustus Glasspole, by the Rev Dr Roy Henry, Vice-President of the Jamaica Baptist Union (see photo).

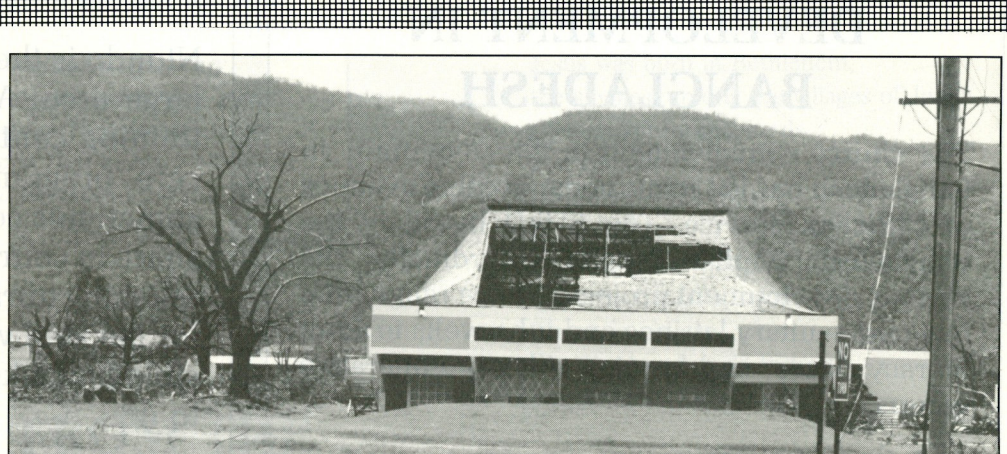


What's happening in the Church around the World

by hurricane 'Gilbert' has helped to create a real sense of community. Neighbours, whose lives rarely touched, now share food, cooking-gas, spare furniture, and can cry and laugh together. This has certainly been our experience both at the United Theological College, where Keith teaches, and at Calabar High School, where we live.

The churches too are playing an important role in assessing need and distributing aid, and are seen by the people as an impartial agency, with no political bias. In this the Jamaica Baptist Union is playing its part and is appreciative of the support of its overseas partners, including the BMS.

Let us thank God for many signs of hope following this disaster and pray that together His people may build again this beautiful island.



A3

A4

A1 — United Theological College of the West Indies — the slates on the roofs are not the real roofs, they've gone.

A2 — Calabar High School, showing the Riglin's house. Fortunately the huge trees fell away from the house.

A3 — The Creative Arts Centre at the University of the West Indies — a most 'creative' roof with total air-conditioning.

A4 — The University of the West Indies Health Centre, which now has no roof at all.

DEFENDING LAND

Davi Kopenawa, a leader of Brazil's Yanomami tribe, has been one of 500 people cited by the United Nations for outstanding work in the field of ecology. Kopenawa has been in the forefront of his tribe's defence of its native lands. The Yanomami, Brazil's largest indigenous tribe, are fighting a rush of gold panners invading their territory.

EL SALVADOR ASSEMBLY

The 55th General Annual Assembly of the El Salvador Baptist Association has been taking place from 29 November to 2 December in the city of Santa Ana.

The theme has been 'Shalom: Kingdom of God.'

'We are counting on your prayers,' says Carlos Sanchez, the Executive Secretary.

CHINESE QUOTES

'When we see other possibilities, then there is hope for us.'

'Hearsay is no substitute for seeing with one's own eyes.'

'Speaking aloud causes thoughts to be thrown into the market place.'

·PRAYER CALL·

4-10 December
COMMUNITY DEVELOPMENT IN BANGLADESH

The church's involvement in the community in Bangladesh has led it into some exciting avenues of Christian service. The SHED Board of the Bangladesh Baptist Sangha co-ordinates the various development projects. These range from low-cost sanitary latrines and tube wells to adult literacy classes and forming village co-operative groups.

In a country where the majority of the population makes a living from the land, help and advice in agriculture is encouraged by support from Operation Agri. There are also a number of projects to increase the supply of fish through breeding and pond excavation, as well as loans for the purchase of nets and boats. Pray for the church in Bangladesh as it shares in the struggle to free people from the many social and economic bonds in which they have become enveloped.

11-17 December
HEALTH WORK IN ZAIRE

Ntondo is the centre for health work over a large area. As well as the hospital, it is a training centre and runs a primary health care programme for 75 villages. Nurses sometimes come from other health areas to share in courses and this is a good means of reaching nursing staff with the Gospel. Pray for the staff who mostly have to be responsible for tasks they are not properly trained to do.

Three times a week a prayer group of 15-20 meets to pray for the sick and for those with problems.

Wilma Aitchison, BMS nurse at Ntondo, is home on furlough at the moment. Pray that she may be refreshed and strengthened for future service.

18-24 December
WORLD CHURCH

We pray this week for our brothers and sisters throughout the world, who serve the Lord in a variety of ways and are seeking to share the Good News of the Gospel to all peoples. Many Christians from this country are working overseas in various capacities. We pray that in their daily life, work and words they may be enabled to show God's love.

25-31 December
GOD'S MISSION OF LOVE

'For God so loved the world that he gave his own and only Son, that whoever believes in him shall not perish but have eternal life.'

So, Hallelujah, Praise the Lord!
God, send us forth in joy this
Christmastime
to tell the world in carol and in deed
the love of Bethlehem stable long ago,
the love which reaches through all time –
till now.

·PRAYER CALL·

HOMELAND MEANS THE HEAVENS ARE FOR EVERYONE

Earlier this year, more than 250 Central American youngsters living as refugees in Costa Rica took part in a workshop on education and peace sponsored by the Latin American Institute of the Communication Arts. They produced songs, poems, dance, theatre and a huge 'peace mural' for their host city of Heredia. Their longing for an end to violence was summed up in their Central American Cantata to Peace. *Here are two selections from it.*

FROM THE CHILDREN OF EL SALVADOR

Homeland means the heavens
are for everyone
an embrace
of peace and freedom
it is like a landscape
illuminated by colours
it is in the magic
and the laughter
of the *campesinos*
in the drizzle
or in the late afternoon.

Children of the world
let's sing together
for life, for life
without war, without war,
without hate.
One day
El Salvador shall be
without death
without hunger
and the looks of hope shall return.

FROM THE CHILDREN OF HONDURAS

From afar, the green
banana plantations
the little farm houses
wrapped in mist.

From afar, Honduras
sleeping jungle
with its frothing coast
and dark blue sea.

I don't want gun barrels
burning the air
nor do I want to see
my brothers and sisters
afraid and hungry.

When I return
to my land
free of war
I'll paint the gardens
with new leaves.
New and fresh.

THE WORD MADE HISTORY

Jesus was born in Bethlehem,
the smallest among the villages of Judah,
surrounded by shepherds
and animals.
His parents had come
to the stable
after they had fruitlessly knocked
on many doors in town.
There, in oblivion,
the Word was made history
in the flesh of the poor.

Jesus was born of Mary
in the bosom of a people
dominated
by the greatest power of that period.
If we forget this,
the birth of Jesus
becomes an abstraction,
a mere symbol.
Without its historical
co-ordinates, the event
loses its significance.

For the Christian,
Christmas is recognized
as the breaking
of God into human history;
the birth of smallness
and service
in the face of the power
and arrogance
of the great of this world.
An arrival accompanied
by the smell of the manger.

Gustavo Gutierrez
Peruvian theologian

WHERE DO MISSIONARIES LIVE?

'Do you have your own home?' This has been a fairly common question whilst on deputation in Britain. In our case, and that of many fellow missionaries the answer is 'no'.

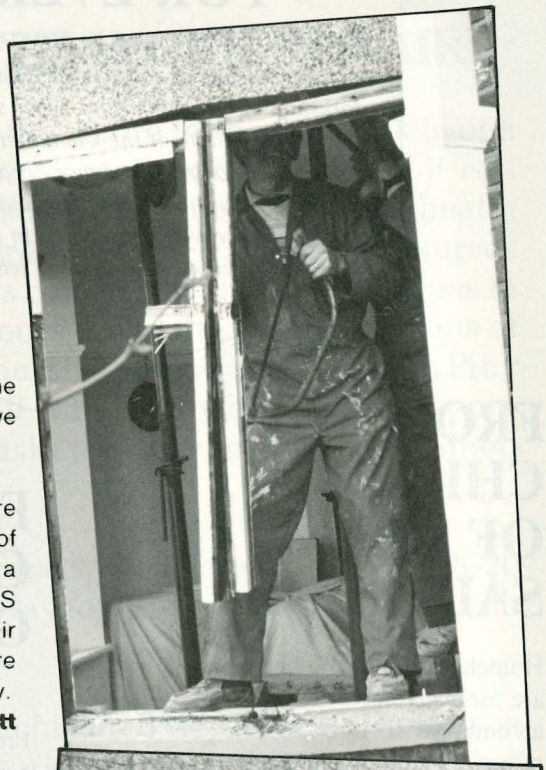
'Where do you live then?'

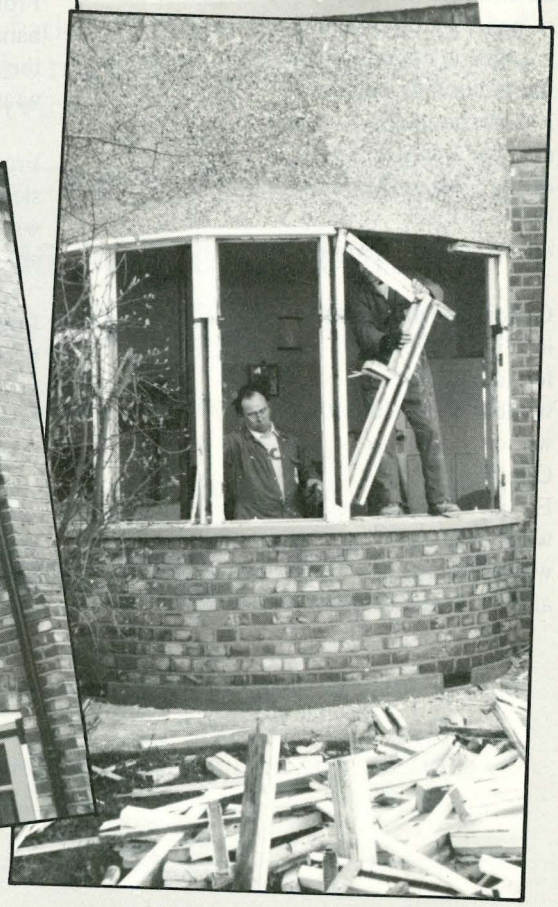
That gives us the opportunity, briefly to explain that the BMS has twelve fully furnished houses available for the use of missionaries on furlough. They are situated at Worthing (two), Leigh-on-Sea, Bexley Heath, Orpington, Sidcup, Eltham (two), Rogerstone in Wales, Barrhead in Scotland and South Norwood and New Southgate in London.

These photos illustrate one of the improvements made to the house we occupied during our year's furlough.

We are grateful to the BMS for the care expressed through the provision of furlough houses. This is only a small, but a very valuable part of the work of the BMS which cares for missionaries and their children from the point at which they are accepted into the service of the Society.

Robert Draycott





A NEW BEGINNING!

So it's Didcot! After more than 50 years of plans, discussion, shelving of plans and taking them up again, the BMS and the Baptist Union of Great Britain have finally decided to share a new office building in the South Oxfordshire town of Didcot.

The decision was made by a large majority of members of the Baptist Union Council and the BMS General Committee.

'If it is simply a shared building,' says Reg Harvey, BMS General Secretary, 'has it been worth all the effort and energy, the prayer and heartache that has gone on within the denomination for over 50 years?'

He concludes that it is worthwhile on the grounds of good stewardship, the saving of manpower and of money.

'The presence in one building is valuable also because of what it enables. Encounter! Living alongside each other, the staff members will have an ease of personal communication that isn't possible at present. Executive staff will be able to meet with minimum of fuss, and apart from planned gatherings there can be informal discussion and sharing of ideas over lunch or coffee.

'The bringing together of the Union and the Society within four walls will demonstrate something that has been perceived as theologically right and increasingly urgent. That is the sense of oneness in mission. Particularly during this century there has been a realisation that we share in the service of one God in His one mission to His one world. The divisions of that mission into home and overseas are irrelevant and even harmful.

'What will be our attitudes to the other unions, based in Scotland and Wales particularly, whose staff are not sharing the same roof? Will there be an inevitable drawing together of the two of us within one building that will change relationships and isolate us from the other large and significant Baptist bodies within Britain? This could easily happen, but only if we allow it! The danger has been there for many years, because of the proximity of the two head offices in London. Despite this there has continued to be good and growing understanding. Recent meetings between the officers of the Society and the Unions have fostered this, together with the ongoing exchanges of information and what is discussed and agreed through the Joint Consultative Committee.

'The decision to go to Didcot has been described not as an end but as a beginning. We owe to our God and to what He has been revealing over the years to let this lead us on into a oneness in service that is of His will and of His making.'

ECOLE DE LANGUE FRANÇAISE

STUDY FRENCH IN A CHRISTIAN SCHOOL IN FRANCE

'Les Cèdres' the Language School near Paris belonging to the French Baptist Federation is holding a Summer School from 24 July – 11 August

The minimum age limit for participants is 16 years and a minimum of two years' school French, or the equivalent, is required, although most members of the school will have studied for much longer.

Participants can sign up for two weeks – until 4 August, or for the whole three week period.

Write for details of the course and registration form to the Director:

David Boydell,
Les Cèdres,
17, voie de Wissous
91300 MASSY
FRANCE

Tel: 010 33 1 69 30 00 67

MISSIONTALK
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MISSIONTALK

I NEVER THOUGHT OF THAT!

It's missionary deputation weekend again. Great! or groan?

Did you know that your missionary deputation weekend could be the most exciting weekend of your church's year? Did you know that it could be an invaluable opportunity to enrich your church life, to widen your vision of God's world and to challenge your involvement in God's mission of love to all people?

There are so many ways to make a missionary visit a huge success!

PLANNING

If a group of churches are to meet together, make sure that the time and place of meeting are made known well in advance. Avoid all clashes. Handouts and blank posters are freely available from BMS.

Phone the church/missionary secretaries from each church to keep the weekend high on their list of priorities. Ask them to make an announcement during a worship service and in the church magazine.

Another phone call, ten days before the event to check on how many members are coming, is a good reminder.

HOSPITALITY

Please make certain that travel and hospitality arrangements for the speakers have been made, and don't forget to let the speakers know of the arrangements well in advance – it can save a lot of stress.

Deputation can be a pressurised time for speakers. It is so helpful to build in a time of relaxation for them during the weekend. As far as possible, please try to avoid shunting them from family to family over a weekend.

CELEBRATION

A deputation weekend is a unique opportunity to celebrate with the world church. It is a time of reflection on our contribution to world mission, and a time of excitement as we learn of what God is doing in His world.

WELCOME

Let your welcome meeting, or whatever you call it, reflect the wide variety of gifts and talents in God's church. Use the skills of all churches involved and let each take responsibility for the part of the programme – use music, drama, dance, art, quizzes, videos, slides and speakers with imagination and courage.

Involve all members of your church family from children to seniors. Have a competition for children from different Sunday Schools – perhaps something creative like colouring posters, banner making or song writing.

Perhaps your young people could take responsibility for the music and drama. It all boils down to your using the wealth of gifts available to you.

Be bold with your speakers. Take the initiative with them. Interview them individually or as a group. If you give them warning, they could supply you with useful questions to ask.

Use slides, either as a main presentation or as a backdrop to the interview. An overhead projector on which to write main points from the interview can be helpful.

If you want slides – please make sure that someone provides a projector and spare lamp. This can save a lot of heartache.

SUNDAY

It is essential to prepare the congregation before deputation Sunday. If world mission is not familiar territory to them, they will not be able to enter fully in the spirit of the deputation.

Some missionaries and deputation speakers are not at all comfortable taking a whole service, or preaching a sermon. If they have trained as nurses or agriculturalists, preaching is not part of their time-table. The BMS Promotion Team sends out brief biographical notes on the speaker you will receive and it tells you how best to use them.

Interviews, question and answer sessions, slides, role plays can all add to a worship service and are often a refreshing change from a sermon.

Spare copies of *Missionary Herald, Look,* maps, posters and other BMS literature is always available for you to give away. Make sure that you have enough of what you want.

FINALLY THEN . . .

* Prepare well in advance, and relax.
* Delegate to all sections of the church family!
* Preparation, implication, education and celebration lead to effective deputation.

TALKBACK

POPULAR RELIGION

Stephen Judd's theme in the article, 'Popular Religion' in October's Herald *appears to be culturising Christianity and whilst he enters a caveat here and there, I think he tends to lean too far in suggesting that propagators of the Christian faith in other countries should incorporate more native symbols and rituals.*

We must always allow native believers in other countries some degree of self-expression – we must always encourage them to be a 'national' church – but at the same time the missionary presence must advise against excesses.

It appears to me that the Roman Catholics have gone much too far down the road of popularisation resulting in a 'bastard' Christianity.

Maybe Baptists have not gone so far, but when one considers that the fastest growing group of churches is that of the Pentecostalists who have addressed the people (indeed the lower classes) with a Biblical type of message, one has to recognise that the Baptists – fast growing as they are – should beware of too broad a culturisation.

Has our own British Christmas become trivialised by too much emphasis on the symbols rather than the spiritual, on the merriment and material rather than on the Message?

Perhaps the difficulty is that I don't understand the current Liberation Theology. So maybe it would be helpful to our understanding if you were to publish an authoritative article on that very subject so that all your readers might become acquainted with some of the pressures out there and thus arrive at their own assessment with a view to more intelligent and informed prayer.

REG MATTHEWS
HUDDERSFIELD

Thank you for your comments, we are always pleased to receive letters about the articles we print. Of course, the thoughts and ideas which are expressed in the articles we publish are first of all those of the writer and not necessarily those of the BMS. We are anxious to air different opinions to stimulate thought and to help us understand what mission is about today. We'll see what we can do about the Liberation Theology article.

MISSIONARY MOVEMENTS

Departures

Mr C Pavitt on 14 September to Luanda, Angola.
Dr S Green on 21 September to IME, Kimpese, Zaire.
Miss A Horsfall on 21 September to Kisangani, Zaire.
Rev and Mrs G Myhill on 30 September to Nova Londrina, Brazil.
Miss S Headlam on 3 October to Chandraghona, Bangladesh.
Mrs M Bafende on 12 October to Mbanza Ngungu, Zaire.
Mr and Mrs M King on 12 October to Ngombe Lutete, Zaire.
Rev and Mrs R Draycott on 13 October to Campo Grande, Brazil
Mr and Mrs R Cameron on 14 October to Kathmandu, Nepal.
Mr T Lehane and Mrs A Maclean on 14 October to Andhi Khola.

Arrivals

Rev J Clark on 10 October from São Paulo, Brazil.
Rev and Mrs J Dyer on 15 October from Antonina, Brazil.

Births

On 6 September, at Worthing, to **Rev and Mrs T Bulkeley,** a daughter, Sarah.

Marriages

On 10 September, at Hove, **Miss Joan Sargent** and **Mr Frank Webb.**

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 8 November 1988.)

	£
Miss D J Ager	9,200.00
Miss D M Ainge	8,435.57
Miss M Airey	1,063.93
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22 April — 3 May, Holy Land — Christine and Stuart Lawrence
6 — 14 May, Pitlochry (coach) — Rev Douglas Monkley
1 — 15 June, Rome/Sperlonga — Rev Michael Banfield
10 — 24 June, Switzerland — Rev Charles Couldridge
24 June — 3 August, EBF Congress & Vienna — Rev Arthur Bonser
25 — 31 July, EBF Congress, Budapest — Rev Arthur Bonser

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